THE UNITED CHURCH Observer

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What Can the Church Do For Korea?

PACIFIC SCHOOL OF RELIGION

An Interview with Dr. William Scott

By THE EDITOR

A tall, thin friend of many years dropped into the office a few days ago. Dr. William Scott had just returned from Korea and, after a few pleasantries, I asked him for some comment on Korea.

"I have forgotten when you went back to Korea?" I inquired of Dr. Scott.

"In 1950," he replied. "I went in with the first missionaries who were permitted to return. I had been, as you know, in Korea for 36 years. I knew the language and the habits of the people, which were two of the reasons I was allowed back so early."

"How were you received?" I asked. "There would probably be a lot of people who would remember you."

"My work, you will recall, used to be in North Korea, but when North Korea was evacuated thousands went into the southern part of the country, largely through the influence of the Naval Chaplain and the American Naval Transport. Many of these people were among those with whom I had worked. They literally fell on my neck and wept. I concentrated my work among the 80 thousand people who went to Koje, three hours' ferry ride from Pusan."

"Did you start right away with Church work?" I queried.

"Of course," answered Dr. Scott. "The people were extremely anxious for the comfort and help of organized Church worship. At Koje they met in tents—no lighting, no seating, no floor, no heat. Originally there were 18 of these little Churches and now there are over 40, and they are all well filled and well staffed. Every little band which came from the North wanted to organize immediately, and the group centered around the Church. We helped them to winterize their tents, we got money from the Overseas Missions and W.M.S. Boards, built sides to the tents and put in windows made of plastic glass. We stuck small poles into the ground and made rude seats on top of them. On week days, children sat on the floor and used the seats for desks."

"I suppose you would have the same difficulty establishing schools?" I urged.

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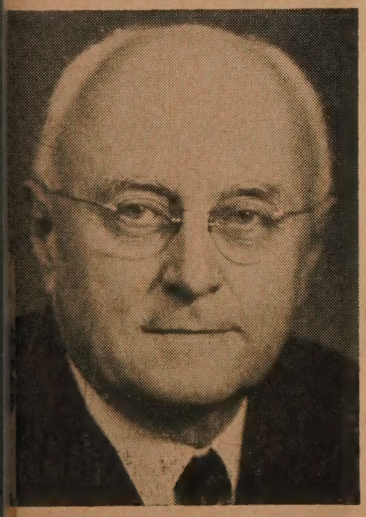
Lusati (Loo-sa-ti) Helena, the baby whose life was saved at our Angola Mission, where she is known as "the chocolate-covered peanut." (See story, page 12)



Rev. George Dorey, D.D., Acting Secretary.

Dr. Dorey to be Acting Secretary

The Sub-Executive of the General Council of The United Church of Canada has appointed Rev. George Dorey, D.D., to perform **temporarily** the duties of the Secretary of the General Council (succeeding the late Dr. Gordon A. Sisco).

Dr. Dorey took over his new duties January 25th, **and will continue until a permanent appointment is made** by the General Council meeting in Sackville, N.B., in September.

For seventeen years Dr. Dorey has been a Secretary of the Board of Home Missions, and is due to retire some months after the next General Council meeting.

Church Archivist Appointed

Rev. George Alfred Boyle, B.A., B.D., was born at Kingston, Ont., on Sept. 17th, 1919. He attended school at S.S. No. 9 Raglan, Wingle, Ontario, Brockville Collegiate, and Brockville Business College. During the Second World War, he served overseas with the Canadian Army and rose from the ranks to be Captain and Staff Captain on the staff of General Headquarters of the Canadian Army in Italy. In 1940 he married Miss Iva K. Commerford. After the war, his distinguished army service won him admission to the University of Toronto, and at Victoria College he fully justified the Registrar's faith in him by taking good standing in the course for the B.A. degree, which he received in 1948. From Victoria he went to Emmanuel College and distinguished himself throughout the Divinity Course, completing his work for the Diploma with First Class Honours in 1951, and winning a Post-Graduate Fellowship for study abroad, as well as several other prizes. He was also awarded a B.D. degree the same year and won the Sanford Gold Medal in Divinity, which is awarded on the basis of the standing obtained over the whole B.D. Course. At college he not only showed himself an excellent scholar but also took a leading part in the various activities of college life and was held in high esteem by his fellow students and his professors. He served as student assistant at the Fred Victor Mission, and Dr. Hunnisett wrote reporting that he did excellent work there, being efficient in detailed duties, acceptable as a preacher, and able to hold good discipline.

While completing his residence requirements at New College, Edinburgh, for the Ph.D. degree in the field of New Testament, Mr. Boyle was offered the position of Archivist and Historian for The United Church of Canada jointly with an appointment at Victoria University where, in addition to supervising the Archives, he is to give some assistance in the Department of Church History in Emmanuel College. He had done consistently good work in this field while at college. President A. B. B. Moore on behalf of the Board of Regents of Victoria University, and Dr. Gordon A. Sisco, on behalf of the Archives Committee of the United Church,

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Rev. George A. Boyle, Assistant Archivist.

THE HAPPY HANDICAP CLUB OF THE LAKEHEAD

HAROLD B. BURNS, The Lakehead

The spacious auditorium of the Fair Board at the Lakehead was agog with activity. An army truck from the 4th Field Ambulance

Dorothy Davis and Lorraine Yelland, entertainers at a social evening of the Happy Handicap Club, the Lakehead.

backed up to the entrance. Two stalwart lads in military uniform gently guided the stretcher-on-wheels, carrying the young lady, bedridden for many years, through the entrance into the hall.

One could catch the note of expectation in her eyes as the scene unfolded before her. Here was fun, frolic and fellowship. It seemed as if doors which had long been closed were opening to a new world of friendship, gaiety, and love. The physical handicap and suffering had been severe, but there had been a greater lack. She had been alone for much of the time, and as she lay on her bed day after day, the walls of the room appeared to close in upon her.

A sense of futility had possessed her; days were long. But tonight she exchanged greetings with others in the group. People spoke to her in a friendly and intimate manner. She had been hungry for normal experiences like these, and now she was participating with many others in the music, good fellowship and fun.

To belong to a group of people whose members share their pleasures, and longings, had been a much cherished desire. The occasion gave her a newness of life and a liveliness of outlook that she had not known before. The bond of human and social fellowship had been re-kindled.

For others, doors were opening. Here was a man who had been confined to hospital for fifteen years. A lady of thirty years had been bedfast since she was five years of age. A fifteen-year-old girl had, as a result of an accident, become fearful of meeting people. In nine short months, she became a normal girl joining in the fun, realizing that she was wanted and loved. She had regained her social poise and spiritual unity with other people.

A reporter from the **Journal** chanced to enter the hall. He was curious. What was going on? It was a Social Evening for the Happy Handicap Club of the Lakehead, he was told. Yes, once a month, from a membership of 115, eighty-five gather to enjoy this fellowship and frolic. Organizations, including Churches and Service Clubs, sponsor the entertainment. In addition to this monthly meeting, a group of 20 gather twice a month, to enjoy handicraft pursuits such as weaving, textile painting and leather work. This activity provides an outlet for creative expression and brings to each member a sense of worthwhileness. "I did not dream there were so many people who were our friends, and who understand us," said one of the Happy Handicapped.

First Executive of the Happy Handicap Club. Left to right: Jane Ibey, Phyllis Peckett, Edna Nightingale, Bert Tamblin, Frances Bruton. Jean Chase was not present when photo was taken.

The reporter had a very inquiring mind. Did all these handicapped come from the Lakehead? How long had the Club been organized? What was the story of its beginning?

The Beginning

Five years ago, Will Nightingale, whose wife is handicapped, met a Miss Jane Ibey. In spite of her terrible handicap, Jane Ibey was Secretary of the Shut-in's Day Association for North Western Ontario. She and a small group met once a year for a picnic on a farm owned by Mr. and Mrs. Manery.

Will Nightingale and his wife were asked to join this group and in June 1949 attended this annual picnic. The friendliness and fellowship made such an impression on them that they decided they would do something to help.

In conversation with Rev. James Finlay, Carlton Street Church, Toronto, a few weeks later, came the challenge to expand the work, accepted by the Nightingales. A survey revealed that there were more handicapped in the community than at first surmised. Many of those visited were dejected and lonely, and their attitude to life none too bright.

The first meeting took place

Mrs. Grace Fought (Sudbury), Mr T. H. Hutchinson, Mr. W. Nightingale who accepted the challenge given b Rev. James Finlay, Carlton St. Churcl Toronto, to expand the work bein done for shut-ins at the Lakehead Mrs. Nightingale in wheel-chair.

in Trinity United Church, Por Arthur, as this was the only ha which could be entered on th ground level. Hospitality wa extended by the minister of th Church, and refreshments wer provided by the ladies. The min ister and choir of Wesley Unite Church, Fort William, provide the programme, all of which suc ceeded in making our handicappe folk feel they were wanted an appreciated. Rev. James Finlay c Toronto sent a special recorde message to the handicapped folk which was much enjoyed; and th Rev. W. B. Jennings, Rector of S Paul's Anglican Church, Fort Wi liam, was so taken with the initia success of the first meeting, tha he invited the Club to St. Paul' Fort William, the following month

The first meeting, which was a unqualified success, proved to b the forerunner of a series c

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An entertainment in First United Church, Fort William, for the members of the Happy Handicap Club.

The Church in Action

"THESE YE OUGHT TO HAVE DONE"

Working With the Shut-ins

JAMES M. FINLAY, Toronto, Ont.

While doing the normal things that one would expect to find in the normal worship and work of all Churches, there are also those other things that ought to be done as a part of the full ministry of a Church to any given community. What these "other things" are will be determined by the circumstances that are part and parcel of a Church's setting. What is the mind of the Church as to its peculiar function in its particular situation? The answer to that reveals "the other things."

In Carlton St. Church with its tradition for making its second name "The House of Friendship," an outward sign of an inner reality, a concern for the handicapped members of God's family is among the "other things" involved in its ministry. This in turn was a responsibility laid upon it by its wide-flung Radio Ministry now in its twenty-second year. Contact was established with a growing number of shut-ins. Many of these began to look to Carlton, with whose visible congregation they worshipped regularly each Sunday morning, as a source of counsel and fellowship. This was nurtured through personal correspondence with the minister to the point where it now demands the attention of a full-time radio secretary. It has enlisted the service of those responsible for visitation where there is no other Church connection, and where problems of special need have arisen. Some one hundred lay visitors include in their visitation the aged and the physically incapacitated persons, older and younger, who are members of the radio fellowship. These are remembered in the regular distribution of **The Upper Room, The Friendship Quarterly,** and in special events.

Among the special events have been the transportation of over one hundred shut-in and handicapped persons of all ages to the Christmas Pageant, held for a number of years in Toronto's beautiful Carlton Odeon Theatre, and to a similar gathering of these friends in the Annual Shut-In's Day Service held on the first Sunday in June. With the co-operation of The Red Cross, the St. John Ambulance Corps, The Robert Simpson Company, The T. Eaton Company, and a fleet of private cars, many wheel-chair folk find their way into the sanctuary of this old Church for a memorable two hours of worship and fellowship. Rows of front pews are removed, two ramps have been built for easy access to the Church so that there is good accommodation for all who gather. After the morning worship, lunch is served with a host of understanding attendants from among the young people of the Church waiting on the guests. It is a veritable love feast, where young people with all their physical powers move helpfully among other young people and older folk with limited powers to serve and to be served. It is an experience where all learn the meaning of "it blesses him that gives and him that takes." After a programme of good music and a few brief informal chats, the group is escorted on a drive home by the long way, which includes some of the spots of beauty and unusual interest in and about the city.

Toronto "Telegram" Photo

This little girl at the pre-School Cerebral Palsy Clinic is learning to tie her shoe-laces. For its first two years this Clinic was housed in Carlton St. Church, Toronto, Ontario.

The Radio Committee of Carlton St. Church, Toronto, entertained the members of the Cerebral Palsy Adult Association.

Out of this emerged the first pre-school cerebral palsy clinic in the city. Our proximity to the Hospital for Sick Children made it possible for the staff to supervise and direct this significant new venture sponsored by the Junior League. For its first two years the entire floor of our Memorial Hall housed the clinic. Its worth was recognized and governmental grants made possible its expansion in a fine building close to the new hospital.

The rooms vacated by the Cerebral Palsy Clinic were soon taken over by another new project under the auspices of the Parents' Council for Retarded Children. This project also justified itself, and with public support secured more adequate facilities for its extended work.

On a Tuesday evening monthly for the past six years, Carlton's Young People's Union has vacated their quarters to make way for the Cerebral Palsy Adult Association.

In addition there is work with the Retarded Teen-Age and Young People's Group, now meeting twice a week in the Church building, in experimental group therapy, and the Cheerio Club of seventy-five persons over sixty-five years of age, meeting every Wednesday afternoon under the direction of the Second Mile Club.

In such ventures as the ones described above, Carlton endeavours to go beyond that which is ordinarily expected to be done. In so doing it has learned the implications of the wider ministry, and has experienced the deeper joy of doing in Christ's name, "the other things that ought to be done."

The Cerebral Palsy Adult Association

The Cerebral Palsy Adult Association is a social club organized in 1948 as a result of a survey which showed the loneliness of these adults and their need for social contact to help overcome the difficulty of taking part in conversations, the Club inaugurated a plan whereby each member would give a three to five minute talk on how he has overcome a handicap and how he can best serve the Club. Special speakers in the field of cerebral palsy keep the members abreast of facilities and services; and how to handle handicaps.

Carlton St. Church opened its doors and the Club meets there. A special ramp was built and the Radio Committee has entertained them. The Riverdale Branch of

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NEXT ISSUE

The Radio Ministry

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NOT GOOD ENOUGH

A great many people in Canada were no doubt surprised to read in the daily press recently a news item reporting an Ontario Department of Education order relative to Roman Catholic nuns teaching in a public High School. The item declared that the Ontario Minister of Education had ordered two nuns teaching in the High School at Hawkesbury, Ont., to remove the crucifix and rosary from their religious garb while teaching, and to use their proper names in the class room rather than the religious name prefaced by "Sister."

This order is just a half measure. It is not good enough. The Hon. W. J. Dunlop, the Minister of Education, has taken no action to forbid the nuns from wearing their ecclesiastical garb while teaching in a public High School, and that is the real issue. High School Regulation 24 states that "no religious emblem of a denominational nature shall be exhibited in a High School during school hours."

In a Brief submitted to the Minister of Education by the Inter-Church Committee on Protestant-Roman Catholic Relations and citizens of Hawkesbury on October 23, 1953, it was argued that the religious garb worn by a nun was contrary to this Regulation 24. After quoting many authorities, the Brief states: "We have proven according to the most outstanding authorities that a religious habit is an emblem and, of course, nobody would deny that it is a religious emblem, and of a particular denomination. We have not bothered proving that a crucifix and a rosary are emblems of the same class, as I do not believe any person has ever attempted to deny their emblematic character. Consequently it may be concluded that, just as a soldier's dress is an emblem of the military profession, a clergyman's garb is an emblem of the ministerial profession, the garb of a Quaker, Mennonite, or Salvationist are all emblems of their respective religions, so is the habit of a nun an emblem of a religious order belonging to a religious denomination."

The action of the Minister of Education is not satisfactory. If a School Board insists on hiring nuns to teach in its High School, then it must insist as well, that they conform to Regulation 24, and the Minister should take steps to see that is done. If the Minister is in doubt as to whether a nun's garb is a symbol of religion or not, then the matter will have to be decided in the courts.

PROOF OF THE PUDDING

"Inefficient"; "kills initiative"; "provides a soft bed for tired politicians"; "breeds graft"; "develops a bureaucracy of top brass"—such are a few of the words and phrases used to describe public ownership by the proponents of monopoly control. It is, therefore, a bit unusual to say the least to find an American newspaper which has a good word to say about public ownership in Canada.

"Labor," a Union (not a Communist) paper published in Washington, D.C., had a little editorial in the January 9th edition under the title "A Lesson from Canada," which said:

"Americans can learn some things from their Canadian neighbours, and here's one which has a real pocketbook interest:

"A few days ago, the Detroit Edison Company, big Michigan utility company, and the public-owned Ontario Hydro-Electric Power Commission began 'interchanging' their electric power. To note the occasion, they unveiled a plaque inscribed 'Partners in Progress.'

"So far as consumers are concerned, all the progress will be on the Canadian side, where the power will be sold cheaply. In Michigan, cheap power from Canada will be sold at high rates. Senator Potter (Rep., Mich.) saw to that by putting through Congress a bill barring the Federal Power Commission from regulating the power interchange.

"What this situation means, in dollars and cents, can be seen from official figures showing that Detroit Edison charges consumers in Detroit homes $7.74 for 250 kilowatt-hours of electricity — more than twice the $3.33 price paid by consumers just across the river in Windsor, Ont., which gets public power from Ontario Hydro."

Our American friends are pretty shrewd business people. They know the value of the dollar, and a comparison such as that in *"Labor"* will no doubt impress them.

ARCHIVES

For a number of years The United Church of Canada was so engrossed in the task of organization and expansion that she gave little thought to the past. Little time was given to collecting papers, records and other documents and of indexing and cataloguing them. Within the past few years, however, this subject has been accorded the serious attention it deserves. An Archives Committee was appointed under the Chairmanship of Dr. Lorne Pierce, Book Editor of The United Church Publishing House. This Committee secured the part-time services of Mr. E. C. Kyte, former Librarian of Queen's University, Kingston, Ont. In three years he has brought order out of chaos and has laid well the foundation of an archivist organization, and has stimulated interest throughout the Church in this important work. Mr. Kyte has completed the task he was asked to do and has retired.

In this issue of The Observer a new appointment is announced in accordance with instructions of the Fifteenth General Council. Rev. George Boyle, a recent graduate of Victoria University, Toronto, Emmanuel College, Toronto, and Post-graduate of Edinburgh University, Scotland, has been appointed Assistant Archivist-Historian. The appointment will have to be ratified at the next meeting of the General Council. Mr. Boyle is the joint appointee of The United Church of Canada and Victoria University, Toronto. His time will be divided between the two. His office will be in the University. Mr. Boyle brings to his task a well-trained mind, enthusiasm and consecration. It is the aim of the Archives Committee to have a collection of historical material on the Church life in Canada, properly indexed and immediately available for research which will be the equal of any similar collection on the continent. This is a great, new progressive step and one of which the whole Church should be justly proud.

PUBLIC HOUSE RELATIONS

The subtlety with which the brewing trade seeks to infiltrate and become an influence in the life and affairs of the people is indicated in a brochure prepared and circulated among its public relations men.

In this particular instance it is a compilation of dates and anniversaries which seem likely to see people gathered together for observance and celebration. There also will be the agents of the trade with their pleasing personalities polished off by courses of training in public relations. A few words here, some co-operation there, and no objection to helping out a bit on the financial end, with perhaps a little entertainment thrown in, should go a long way to improve the prestige and standing of the trade. The pity is it is not without some success, even among reputable, although perhaps unsuspecting people.

As compiled in what is described as the sixth annual edition, this publication of the Dominion Brewers' Association mentions not less than 134 specific days and events worthy of their attention. It goes to the Public Relations staff with the expressed hope that "it may be useful to you."

It could be useful to others, too, warning them to beware of brewers bearing gifts.

THE LAST SUPPER: Its Spiritual Values

An Attempt to Glimpse the Beacon Light of the Coming Kingdom

HENRY MICK, Windsor, Ontario

There is a growing conviction among students of the New Testament that the Last Supper was not an observance of the Passover. Statements of the evidence may be found in some detail in the works of R. H. Lightfoot, G. S. Duncan, and B. H. Branscomb. In the meantime it may be of service to mention here a few of the more obvious reasons for this conclusion. According to the Fourth Gospel, whose time schedule in this matter seems much more reliable than that of the Synoptics, Jesus was already crucified at the time for the eating of the Passover (John 19: 14-18). Moreover, at the Last Supper nothing was recorded as having been done which was normally performed at the Passover except the drinking of the wine and the singing of a Psalm. Most significant of all, there is no reference, expressed or implied, to the supreme act of eating the roast lamb with bitter herbs.

Should it be asked, "Why then is the term 'Passover' used as it is in the Synoptic Gospels, if the contention of the New Testament student is correct"? the answer is to be found in the state of the sources and traditions which were being handled by the Evangelists, none of whom was himself an eye-witness. For much the same reasons, the Last Supper should not be identified with the Jewish Kiddush, a "family-worship" celebration in preparation for a holy day; nor indeed can the Unleavened Bread (Azumos) of the Passover be made to correspond to the humble Bread (Artos) of the Last Supper.

Important Implications

My purpose in writing is not to support the foregoing positions. Rather, I take them for granted, and beg leave to call attention to their implications, which are of the utmost importance. The first and most significant of these is that the Master exercised the greatest care that the Supper should be free from every trace of what we today would describe as magic. Those He sent to make preparation were neither priests nor Levites. There was not an "ordained" man at the Supper when convened. Further, within this conception, the Supper was entirely free from any association with the magical prestige of miraculous deliverance from Egypt; and was not, in this manner, associated with any other such event. And, moreover, as I have already indicated, the Bread used was the simple Artos and not the Azumos, the Unleavened Bread, which had attained and maintained so high an ecclesiastical dignity. Thus, it would appear that the spiritual values of the Last Supper, as observed by the Master and His disciples, were derived solely from communion with God, fellowship with each other, and the anticipation of the Coming Kingdom.

To Jesus and His followers, then, the Last Supper primarily meant four things: (1) An awareness and recognition of the Divine Presence—the Master blessed the Bread and gave thanks for the Cup. (2) It also meant fellowship, as often, in the breaking of bread. (3) It was, further, communion with their Master in the anticipated glories of the future, as in the tribulation of the past. (4) And, finally, it was the nourishing of the hope in the Righteous Reign of God in the advent of His Kingdom. The Churches of our time have drifted so far from these simple and significant values that it seems well-nigh impossible that they would return to them within the forseeable future. This, of course, is a tragedy.

"Do This . . ."

However, it is still possible to do something to draw nearer, not only the mode and method but, to the supreme radiance of this great Sacrament. First, it should become less and less a memorial feast. It is exceeding doubtful if Jesus ever said, "Do this in remembrance of me." (See, e.g., Luke 22: 20, R.S.V.). And yet it is bound to remain, in a measure, memorial in nature. Nor would we have it different. We need this union with the past as a sacred bond with the Jesus of History. But a place far too exclusive has been given to this aspect of the Lord's Supper in the past, and is still with us. Second, a much greater place can and should be given to Christian fellowship, and on an ever-enlarging and transforming scale. Intercommunion among the Churches, and World Communion Sunday are very definite steps in this direction. Third, the celebrating of this Sacrament should be an occasion for renewing our oneness with the Christ in all for which He lived, suffered and died. This is indeed the fellowship of His suffering and the meaning of the Cross. And, fourth, the observance of the Last Supper should ever and always be an attempt to glimpse the beacon lights of the Coming Kingdom. Woe to this world if the Day of God breaks not upon it!

I have been asked by a brother minister to attempt to provide a formula for dispensing the elements which would be free, or as free as possible, from objectionable associations with ancient sacrificial systems. This I do with great hesitation, for surely it is holy ground. Moreover, what I do present is not to be regarded as final, but simply as a modest endeavour to draw nearer the mind of the Master.

Dispensing the Bread: The Bread of our Lord Jesus Christ which is broken for us; may it be a token of our fellowship in Him throughout the whole earth. Let us partake with thanksgiving.

Dispensing the Wine: This is the Cup of the New Covenant poured out for all mankind. We drink of this in grateful remembrance of Him who lived and died and lives again that the Kingdom of God might come, and that His will might be done on earth as it is in heaven.

Through an Open Window

By AN EAVESDROPPER

Once upon a time there was a Church—even a United Church—which called a new minister to serve its people. And when the new minister arrived, the chief stewards of the Church were very happy to be able to say to him, "Now you don't need to worry about finance. We have taken care of all that. You just preach." And the chief elders were able to tell him with great pleasure, "You don't need to concern yourself with the spiritual life of the Church. We have taken care of all that. You just preach." And the chairman of the Christian Education Committee assured him with much satisfaction "The Sunday School is fully organized and running most smoothly. You don't need to pay any attention to that. You just preach." And the new minister was exceedingly happy.

But as time went on, the new minister discovered that his Church had not raised its share of the Pension Capital Fund; it had not met its allocation for the Missionary and Maintenance Fund; it raised but a trifling fraction of its allocation to the Church Extension funds; it allowed its organ to fall into disrepair; it neglected its Sunday School and its Young People. It paid lip-service to God, and its membership grew older and older.

And the poor man was greatly disturbed, for he had made friends of the people who told him everything was running smoothly and harmoniously. So the minister became ill with frustration and a stricken conscience and went away to a far city, where some people have reported he began again to build the walls of his faith, but some report he died there of a broken heart.

Now it was necessary again for this Church to call a new minister. So it looked a long way off and saw a man perfect in wisdom, a powerful man, a youngish man, a man not given to getting sick, a man with a great strong voice for preaching on Sunday. And it said, "Lo, there is the man."

The new minister came. But he did not as the other minister had done. He made no friends at all. In fact he asked embarrassing questions; he made bold and unpleasant suggestions. Why, he even suggested the Church's share of the Pension Capital Fund should be paid—even after these many years. And he preached sermons about professing Christians trying to buy God off with token gifts to His work.

So great was the indignation of the chief stewards, and the chief elders, and the chairman of the Christian Education Committee, and all the others who sat with them, that they began to clamor among themselves "crucify him." But God saw what was happening, that this man laboured diligently and wisely; and God sent many young people to fill the Church's empty pews. And God entered the hearts of many of the older members. So those who cried "crucify him" were put to shame, and went away to worship in another Church. And the new minister performed great works in the name of the Lord.

A Lilliputian Viewpoint

Dear Sir, — Do you remember **Gulliver's Travels**? The part I mean is the report by the Lilliputians to their king on what they found in Gulliver's pockets. It is very amusing to read the description of a pocket watch, handkerchief, snuff-box, and so forth, as seen through the eyes of somebody too small to see properly the thing he is describing. Thus, a "sort of Engine, from the back of which were extended twenty long poles, resembling the palisades before your Majesty's Court," turns out to be a comb. And "a prodigious Bundle of white thin substances folded one over another, tied with a strong cable," turns out to be Gulliver's note-book.

In case you didn't know it, Jonathan Swift wasn't writing just to be funny. A first-class satirist, he was trying to make a very important point, and one that I will probably make a mess of in explaining. The point was that a too narrow perspective can lead to a total inability to comprehend something on a grand scale. It is the lesson of the blind men and the elephant.

Let's apply it to the Bible. Now there is a drama enacted on the grandest scale imaginable. Stretching from Heaven to Hell, from the "time" before creation to the end of time and beyond, with a cast including the whole human family —dead, living, and unborn. Oh yes, and some dead and born again.

Have you ever heard a spiritual

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Moncton Churches

W. E. A.

Your correspondent took advantage of the Christmas season to pay a visit to his daughter in Moncton. While there he had an interview with the Rev. Kenneth Findley, who has been working overtime among the new areas around this fast growing city. Moncton is going ahead at leaps and bounds. Twenty years ago it had a population of about 20,000. Now it is close to 60,000, and it is expected that it will reach 75,000 in another twelve years. Some of our biggest Canadian firms are setting up headquarters in Moncton, firms like Chrysler, General Motors and Goodyear Tire. These are being set up in the outskirts, and around them are springing up many brand new communities.

Mr. Findley is working in four different centres. He preaches in three halls and one school basement. Before long it may be necessary to add another to the list in the Sunny Brae district.

Assisting him are Miss Florence Kilpatrick, who is giving full time, and the Rev. F. E. Boothroyd, D.D., who spends two days a week doing pastoral visitation.

There are now 610 families under pastoral care. There are 600 children in the four Sunday Schools. Vacation Schools have been conducted in all preaching points. In addition, there are a dozen youth groups: Cubs and Scouts, Explorers and C.G.I.T., and a Teen Age programme for a High School group. This new work boasts four W.A.'s.

In 1950 this new charge raised a total of $8,000. In 1953 the income rose to nearly $18,000. Next year with the building programme that is being undertaken, the anticipated budget will be nearly $30,000.

Mountain View is the largest section. It started in a tent in an old potato patch, but now there is a brick building there, 35 feet by 80, worth $40,000. It is used by 200 families, with a mailing list of 280 families, and 300 in the Sunday School.

Lakeburn went out on an Every Member Canvass and tripled its givings. There are 120 Protestant families there in a compact community opposite the Moncton Airport. The work there is largely on a community basis, but all are working together under the direction of the United Church.

Riverview has just finished a Capital Campaign under the direction of the Wells Organizations. The net returns are $39,000, and they are expecting that this figure will grow to $50,000.

The hopes of the Official Board is a three-way split into three independent charges: Lakeburn, Riverview and Gunningsville, and Mountain View. It is hoped that this arrangement will receive the endorsation of the Presbytery.

Congratulations to these Churches.

CHURCHES

Photos by the Editor

Scenes at Applewood Acres. Upper left, the new portable Church. Upper right and lower left, sections of the congregation. Lower right, Rev. J. C. Torrance (left), Chairman of the Toronto Home Missions Council, presenting the record of charter members, 181 in all, to Rev. J. A. Eagle (right), Chairman of Toronto West Presbytery.

At Norwood

Norwood (Ont.) Church, Rev. Harold K. Wright, minister. On Dec. 31st the cornerstone of the new Church at Norwood, Ontario, was laid. Last March the lovely Church was burned, and the congregation immediately made plans to rebuild on the old site a new Church to cost $80,000. There were two stones—one to mark the old building 1891; the other 1953. These were donated in the name of the Garden family. Miss Mima Carter, oldest member, laid the stone. She was introduced by the minister, as were the visitors, Rev. Arnold Mathews, Peterborough, Chairman of Presbytery, and Rev. Alfred Poulter, President of the Bay of Quinte Conference, who also took part in the ceremony. Rev. R. D. Duncanson of St. Andrew's Presbyterian Church was present and brought greetings.

North Vancouver

North Lonsdale Church, North Vancouver, B.C., Rev. Hislop Dickson, minister, was dedicated in December by Rev. A. Hartwell Watts, Chairman of Vancouver Presbytery, assisted by Rev. Geo. Hamilton, who served this Church as a student pastor 40 years ago.

The new building, which eventually will become the Church Hall when a Chapel is added, will seat about 160 persons. It is 52 by 40 feet, with full concrete basement, oil heat, electric Wurlitzer organ, ladies' parlour, and cabinet kitchen.

Under the leadership of the present minister and his wife, the attendance increased and activities progressed to the place where larger accommodation was needed. Planned in 1948, lot purchased in 1950, work began on a volunteer pay-as-you-go basis in 1952. A final loan was arranged to complete the building.

Rev. Mathew Stevenson of Ryerson Church was the guest preacher at the dedication service.

In Vancouver

Fraserview Church, Vancouver, B.C., Rev. Gerald A. McMechan, minister. About 25 years ago the people of the community in south Vancouver, B.C., now known as Fraserview, felt the need of a Church, and so they built Secord United Church. After the second World War the Central Mortgage and Housing Corporation moved into the area and constructed approximately 1,200 new homes for veterans with children. Because of this influx of people, the old Church was far from adequate, and so plans were formed to raise funds to construct a new and larger Church which would be known as Fraserview United Church. The congregation was given great assistance in this project by Metropolitan Council for Church Extension, by Ryerson United Church and by St. George's United Church, and on Sunday, December 27th, 1953, a special sod-turning ceremony was held to mark the beginning of construction. The presiding minister was Rev. A. Hartwell Watts, Chairman of Vancouver Presbytery.

Those taking part included the minister; Dr. W. P. Bunt, Supt. of Home Missions; Dr. D. H. Telfer, Executive Secretary of Church Extension, and Mr. Ellis, Clerk of Session of St. George's Church. Mr. P. Marwick, Chairman of the Building Committee, presented the spade for the act of sod-turning to Rev. M. W. Stevenson, Ryerson Church, and to Mrs. M. Ellis, pioneer worker in Secord and Fraserview Churches.

Work on the new building began early in January.

Congregation Organized

Applewood Church Constituted

Three hundred people crowded into a new portable United Church at Applewood Acres, a suburb of Toronto, Ont., for the purpose of constituting the congregation of Applewood United Church.

The Chairman of the Toronto West Presbytery, Rev. J. A. Eagle, presided. Rev. A. C. Forrest, Port Credit United Church, brought a message to the congregation. Rev. J. C. Torrance, Chairman of the Toronto Home Mission Council, presented the names of charter members, 181 in all. Messages were brought from The Toronto Home Missions Council, Mr. W. B. Cowan; the President of Toronto Conference, Rev. E. Crossley Hunter, D.D.; the Board of Home Missions, Rev. M. C. Macdonald, D.D.; Toronto West Presbytery, Rev. Stewart B. East. Rev. C. A. Myers, D.D., who had organized the Church, was presented to the congregation.

A complete congregational organization had been set up, with Session, Stewards, Board of Trustees, Sunday School, Woman's Association, and Choir. Refreshments were served at the close of the religious service.

In Grantham

Grantham (Ont.) Church, Rev. Matthew Taylor, minister, officially opened and dedicated their new Sunday School and Community Hall recently, with Rev. Norman Rawson, the President of Hamilton Conference, officiating. The ceremonies began in the little old Church, conducted by the minister, and then the congregation moved out for the opening ceremonies. The special keys were presented to Mr. Rawson by Mr. William Paxton, Chairman of the Trustee Board, and a long time member. Mr. George Walker, Chairman of the Building Committee, was in charge of the gathering. Rev. F. Cryderman, Secretary of Conference, introduced Mr. Rawson, and Mr. M. MacCurl, Sunday School Superintendent, thanked the guest speaker. Others taking part were: Rev. S. B. Stokes, D.D., who also preached the special Sunday morning sermon; Captain H. Sharp, Salvation Army, and Chairman of the Ministerial Association; Mr. George Fraser, oldest active member and Clerk of Session; Rev. Graham Barr, Treasurer of the Extension Fund and Home Missions; Mr. S. Wright, Chairman of Niagara Presbytery; Mr. W. Cairns, S.S. Superintendent; Mr. E. Moir, contractor; and Mr. R. MacBeth, architect.

A turkey dinner in the new hall followed the opening. Over 300 people were served.

Presbyteries

Ottawa Presbytery is sponsoring a midweek series of fifteen-minute broadcasts over Station CKOY, Ottawa, on Wednesday evenings, which began in January, 1954.

The first series on the general theme "What Christianity Has to Say" deals with certain subjects such as "Peace and War," social implications like "National Health," and personal difficulties such as overcoming fear, anxiety, grief.

A second series suggested for an eight-week post-Easter programme, from April 21 to June 9, would deal with the theme "The World Council of Churches," particularly in view of the World Council conference at Evanston in August, 1954.

There was keen discussion on the report of the Committee on Evangelism and Social Service, Rev. F. R. Harback, chairman. "It is difficult to evaluate any mission," said Dr. H. Graham Hudson, chairman of the committee that had planned the Dr. E. Stanley Jones Mission, "but it was generally considered to have been of great value." The committee had been asked to further evaluate the Mission and also consider holding a Mission in 1955, preferably with Dr. Charles B. Templeton in charge.

The question of the Church considering a co-operative housing plan was brought up by Rev. R. Purves-Smith, and after discussion referred to a special committee for consideration and report.

The call to Rev. J. L. H. Shearman of Chelsea by Aylmer United Church in Ottawa Presbytery was sustained. A statesmanlike presentation of the situation in India since its liberation, and the work of the Church was presented by Rev. Thomas Buchanan, D.D., who was given an enthusiastic welcome. J. R. M.

Oppose Vatican Appointments

The Montreal Presbytery, at its regular meeting vigorously expressed its opposition to the appointment of a Canadian ambassador to the Vatican. The Presbytery's stand was taken on recommendation by its Executive which stated that "in view of the disturbing statement of the Prime Minister, the Montreal Presbytery reaffirm its opposition in terms of the resolution of The Board of Evangelism and Social Service adopted by the United Church three years ago."

Rev. Ivor Williams, Convener of The Committee on Evangelism and Social Service, in presenting his committee's report reaffirmed the Presbytery's position that crime comics are a threat to the standards of moral conduct among juveniles. A recent action of the Municipal and Provincial authorities against the distribution of crime comics was commended. The Presbytery also endorsed the action of Premier Maurice Duplessis for his action in ordering the early closing of cafés and night clubs during the holiday season.

The President of the Montreal and Ottawa Conference, Rev. C. Ferguson, made his official visit to the Presbytery.

The Presbytery sanctioned the formation of a new congregation to be known as the Dorval United Church, on the Lakeshore.

Recent inductions have been the Rev. John Howes in the Trinity Pastoral Charge, Drummondville, Que., and the Rev. Percy Lambert in the Strathmore Pastoral Charge on the Lakeshore. A. B. L.

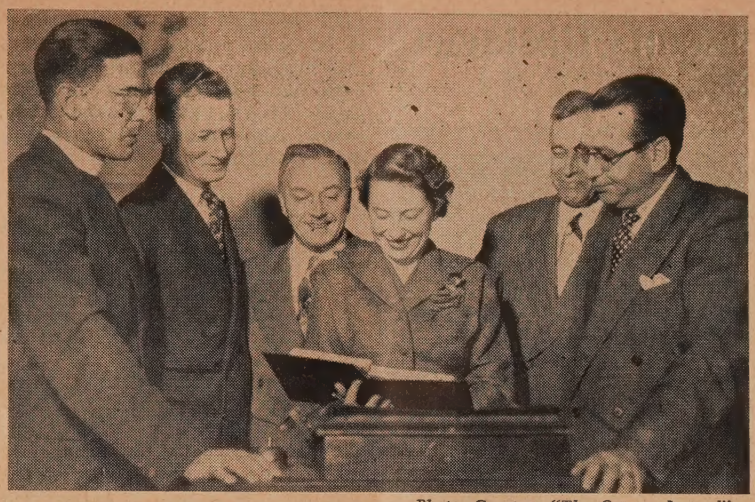
Guelph Presbytery. Determined opposition to the appointment of a Canadian envoy to the Vatican, an urgent appeal to the membership to rise to the greatness of the Church, and encouraging reports of increased circulation of the denominational paper, marked the recent meeting of the Guelph Presbytery in the Memorial Chapel of Trinity United Church, Kitchener.

Middlesex Presbytery met at Lambeth and congratulations were extended to this Church, replacing one destroyed by fire; also to Richards Memorial Church recently dedicated, which is the first unit of the new Church in the Argyle Park District erected by the congregation with the assistance of the London United Church Council.

Presbytery gave its endorsation to the scheme initiated by the Rt. Rev. G. N. Luxton, Bishop of Huron, currently being carried out in the collegiates and high schools of western Ontario, to secure more recruits for the ministry. This co-operative venture — Anglican, Presbyterian and United Church —is reported to be meeting with considerable success.

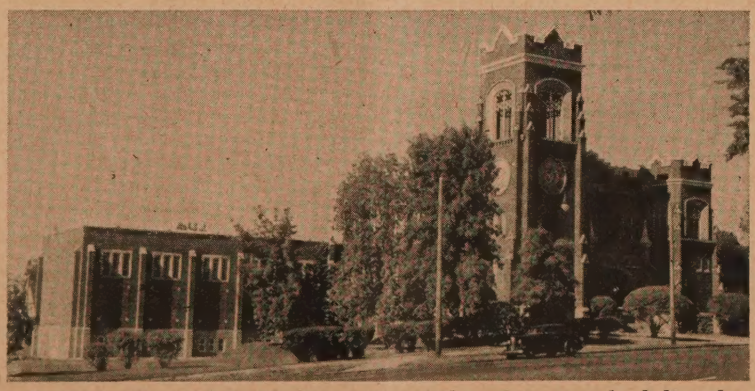
Dr. L. H. Cragg at the Laymen's Banquet spoke on "Christian Education for the Laymen." G. E.

Rev. T. W. F. G. Andrews, 20 Watford Avenue, Toronto, Ont., was among those who recently received a Coronation Medal. Mr. Andrews had charge of educational work in the Christie Street Hospital, Toronto, after the Second World War and has continued in that work, which is now under the Welfare Department in Sunnybrook Hospital, Toronto. Following the First World War, Mr. Andrews was the first chaplain in Christie Street Hospital. He is a member of the Provincial Committee on Education and Citizenship.



Photo, Courtesy "The Ottawa Journal"

Taking part in a workshop series arranged by the Ottawa Council of Christian Education, are seen, left to right, Rev. Donald Bruce Macdonald, minister of Westboro United Church, chairman; Hon. Mr. Justice R. L. Kellock, Superintendent First Baptist Sunday School; Major Evan Roberts, Superintendent Westboro United Sunday School; Miss Jessie MacLeod, Director of Christian Education, Chalmers United Church; Mr. John Jury, First Baptist School, and Rev. Kenneth R. Cowan, rector St. Stephen's Anglican Church. To assist those responsible for leadership in Sunday School, the Council developed a series of workshops with outstanding leaders.



St. Paul's Memorial Youth Centre, Port Arthur, Ont., recently dedicated.

Council Organized

In a sermon delivered at the inaugural service of the Greater Montreal Council of Churches at Christ Church Cathedral, Montreal, Que., recently, Rev. Henry P. Van Dusen, President, Union Theological Seminary, New York, declared that "union among Churches has never been greater than today." He said that for 1900 years there was little evidence of union "but the past 150 years have been marked by nearly full and permanent unions of national denominations." He said that one of the most notable and significant unions was the slow coming together of no fewer than 21 independent Churches to form The United Church of Canada in 1925, the earliest significant Church union ever achieved in the history of Christendom.

Dr. Van Dusen described the meeting of The World Council of Churches in 1948 when the official leaders of Christendom for the first time gathered in one place and were there in one accord. It has been demonstrated more than once, he said, that a united Christian voice and effort can change decisively and in the interests of humanity, decisions of statesmen and the policy of nations.

The purpose of the Greater Council of Churches was to bring together in one group, leaders from all the Protestant Churches in Montreal. Its task, Dr. Van Dusen said, will be "to make ecumenical Christianity come to life to the Christian people in Montreal."

Port Arthur Centre

St. Paul's Memorial Youth Centre, Port Arthur, Ontario, was officially opened and dedicated in the fall of 1953. The minister, Rev. W. C. Mercer, conducted the Service of Dedication, assisted by Rev. K. G. MacMillan, President of the Manitoba Conference, and Rev. Glenn Wilms, the Chairman of the Presbytery of Superior. The guest preacher for the occasion was Rev. W. S. Haycock, D.D., minister of First Methodist Church, Duluth, Minn.

The Centre and furnishings are valued at $175,000. There is no mortgage on the building, the congregation having loaned the required $50,000 at a low rate of interest. The new structure provides a classroom for every class of the Church School, a combined Gymnasium and Hall with a seating capacity of over 500, Ladies' Parlour, a fire-proof Vault for the Church Records, Memorial Chapel, Teen-age Recreation Room, Washrooms, Showers, etc.

The Memorial Chapel, completely furnished with twenty-six Memorials presented by members of the congregation in memory of Loved Ones, was dedicated by the minister a few weeks later.

Blind Minister Surmounts Obstacles

The Story of the Rev. Daniel Munn

W. H. PHILLIPS, Calgary, Alberta

How can a blind man be a spiritual leader among us? How will he do the myriad things expected of a pastor? To conduct Church services is conceivable, but what of the work with the Sunday School, the Auxiliaries, the visiting; so many duties come to mind. The skeptic said it could not be done successfully, but Daniel Munn proved it could. He proved more than that. He proved once again that determination and perseverance will bring knowledge and mastery; that a goal on a dim and far-away horizon can be reached and a serious handicap subjugated.

Dan Munn was born without sight. His first introduction to education was at the old MacKay Institute, a school for the blind in Montreal. He later attended the Perkins Institution for the Blind at Watertown, Mass. These places of learning were equipped with all the special facilities for the education of the blind. His fellow students had, in varying degrees, the same handicap. They worked and played together. Life was good and comparatively kind within these secluded walls. There was not too much time to be lonely, and all the time young Dan was learning not just his A.B.C.'s, but how to live as a blind person in the sighted world of men.

In McGill University

A university education is not an easy thing to acquire for a sightless person. Young Daniel had done well at Perkins. He had a voracious appetite for the written word he could not see. It was decided he should enter McGill University in Montreal.

McGill did not have any of the special facilities he was used to at Perkins. Here he learned "the hard way" What was available at that time in braille for study purposes was limited, but an attentive ear and a quick stylus made for many braille notes. His friends read to him by the hour, day after day. It was only right that his early and keen interest in History and English gained him Firsts in these subjects during his freshman year. In his second year he honored in Mediaeval History and Nineteenth Century English.

There was so much to know, and the knowledge more and more difficult to attain! Long chats with members of the faculty, and evenings with fellow students, were all grist to the mill. One fundamental requisite was imperative—the need for a trained, retentive memory. "You are told. It is read to you. You must get it right, and get it now! There is little going back and no cross-reference to the spoken word. More braille reading and many more braille notes!"

He was now a member of the Historical Club, and his studies included the histories of the United States, Canada and Europe. Economics meant the absorbing of Ricardo and John Stuart Mill, to be followed by the Social and Agrarian history of England. Even British Constitutional History received his attention.

There had not been much relaxation during these years at McGill, but this concentrated effort, this tension must have relief. This was found in music. An appreciation and fondness for the works of the immortals, Beethoven, Bach and Mozart, urged him to the concert hall and other musical events. Yet even here he was not free, for he acted as music critic for the university paper, the **McGill Daily**.

A profound interest in religion had also been stirred in him by the Student Christian Movement—an influence that was to pattern and direct his life. It is not surprising then that for his graduation thesis he should choose **The Repressor** from the pen of Reginald Peacock, Bishop of Chichester, as a basis for his essay on Mediaeval History.

In United Theological College

It was a proud moment that day in 1929 when Daniel James Munn received his Bachelor of Arts degree from McGill University.

His interest in the Student Christian Movement increased. It was while teaching Canadian History for the Y.M.C.A. to the newly-arrived Canadians from overseas that he decided to enter United Theological College and dedicate his life to Christianity and the work of the Church. So for three more long years he attended his studies, going back to the old routine of concentration, lectures, more and more memorizing, and more and more braille, to eventually receive his Bachelor of Divinity degree with honours.

Rev. Daniel J. Munn was ordained at St. James' Church in Montreal, after serving as assistant at Cornwall and under Dr. Charles Este, the Negro pastor, of Union United Church in Montreal.

Looking back, Mr. Munn says, "I cannot say it has been easy to overcome all the prejudices and misgivings of those whom I serve; only time will solve these difficulties. I think it is a mingled feeling of uneasiness and curiosity one must overcome, rather than any deep-seated prejudice. As soon as people realize that you are a person just like themselves, who it happens can't see, they accept you."

Many people have acted as guide and escort to get him safely to his destinations, but it is to his wife he gives the major credit as a helper. She was a deaconess with the Woman's Missionary Society and a graduate nurse from a Calgary hospital. Her interest in his work was assured from their first meeting at United College. She has read to him endlessly. She has been his escort, his companion, his chauffeur, his private secretary, and his inspiration—encouraging him when things looked their worst, and sharing his joys and his triumphs.

In the Pastorate

At Munson in Alberta he had charge of a large prairie parish. Here Mrs. Munn drove him through every kind of weather—the beautiful days of a crisp and youthful spring, the mellow time of harvest, the mud and rain, the dusty, baking heat of sun-drenched open spaces, and the bitter cold of a prairie winter. This was, indeed, a testing ground for any pastor, much more so for one without sight. It is not too difficult to bring to mind the many obstacles that would present themselves, but one by one they were met and defeated. While at Munson he was Chairman of the Drumheller Presbytery. This made still greater demands upon him, but he met and accepted every challenge, his wife ever there to do her part to see him successfully through. At his Parkdale Church in Calgary, it is told how the choir members enjoyed the little informal chats just prior to entering the Church for the Sunday service. These talks were not in themselves of importance, but the spirit of fellowship that prevailed gave them a deep significance.

When asked if he thought the Church held opportunities for the blind to render service, he replied "Every person regardless of handicaps can render some service. Actually there are too few blind persons interested in an active career in the Church, mainly because so many lost their sight late in life. There have been some who have lost their sight after ordination and who have carried on their work successfully. Many blind musicians have made Church music their life work, and have become outstanding organists and choir masters. But to enter the ministry is not without its hardships. First, above all, there must be a deep conviction. No matter how hard the road may be, one must be convinced that he is right. Then there must be study, and more study. But without concentrated effort, without the help of many friends, and without the strength that comes from dependence on God's divine power, the goal cannot be reached. Even after attaining a B.D. degree much help is needed. A sympathethic and understanding attitude by those in high places within the Church can count for much. If you have it within yourself to master all the difficulties, your goal may be deferred but success will surely follow." (*Continued on page 26*)

WHITE CANE WEEK
FEBRUARY 7-13

CONVERSION—Illuminates Life

J. F. EVERSON, Belleville, Ont.

In a meeting of ministers, at which six different faiths were represented, there was a frank and interesting discussion, during which a variety of opinions were expressed on the subject of "Conversion."

In his book, **The Fact of Conversion**, the late Rev. Geo. Jackson says, "Our conversion does not depend upon how it took place, but upon what it effected."

Sixty years ago we knew a teen-age boy, who in his tender years, climaxed his growing spiritual longings, by a decision for Christ, and a resolve to live a noble, manly, Christian life, as the result of the influence and example of his public school teacher, who in his farewell address to his scholars, after three years with them, emphasized "clean living."

That evening this boy went home, laid his books on the kitchen table, and then walked down a lane leading to the back of his father's farm, and when sure that he was alone, knelt beside the log fence and prayed to God for guidance, leadership and spiritual help. From that hour he knew himself to be a new creature in Christ Jesus.

We recall the story of a man who had been a heavy drinker. He was debauched. His home and family life had been wrecked by his Godless living. When his hair was white as snow, through the influence of a revival service he committed his life to the keeping of Jesus Christ. As we write we seem to hear him giving his testimony for his Lord and Master in these words, "The things I once loved now I hate, and the things I once hated now I love." For years afterwards, George Morgan, kept by the power of the grace of God, seldom missed a Sabbath from Church, or a Thursday evening from prayer meeting.

Invariably a talk or discussion on conversion ultimately includes the question, "Can a boy forget his mother's prayer?" One evening a young commercial traveller, whose home was in the east, while speeding by train across the prairies, remembered his mother's prayers and her kindly treatment of him. As he mused he resolved, that should there be a religious service that night in the city to which he was bound, he would attend it. When he was settled in his room he made inquiry and was guided to a window by a friend, who said "You see those lights over there. A service will begin in that Church in a few minutes." The young man was touched by the service and when there was opportunity expressed a desire to make a start for the Kingdom of God.

In his hotel room that night he

(*Continued on page 26*)

A Question

She was a vivacious young thing —and vocal—as the department store elevator brought her back to earth after what had apparently been a rather disturbing morning with the bridal counselling service.

"Really, Mabel, when she said not till Thursday—darling, I was fit to be tied!"

Gentle maiden, pert and pretty, are you "fit to be tied?"

For the sake of your marriage-partner we sincerely hope the answer is a resounding yes.

Truly, here is a question to be asked at every wedding.

When The Day comes, the one participant who hasn't had the benefit of bridal counsel coaching says something about the "bonds of holy matrimony." And in case that isn't direct enough, he will look into the eyes of those about to be joined and ask, Are you fit to be tied? except that his words may be: if either of you know any cause why ye may not lawfully be joined together as God's Word doth allow, ye are now to declare it.

In that solemn hour of deep personal commitment, a man and a woman should feel that by God's grace they are ready to express love, that they are "fit to be tied."

Truly, here is a question to be asked of every member of the congregation. "Are you fit to be tied?"

One might wish for less easy confidence in certain pews when it comes to that wonderful hymn, "Blest be the tie that binds." To qualify for a place within the fellowship of Christian love, one must be fit to be tied. Physical fitness isn't the point here, no, nor financial fitness either. Spiritual fitness is the issue, the ability to be one with others in prayer and praise and good works. "Fulfil ye my joy," is the appropriate exhortation, "that ye be like-minded, having the same love, being of one accord, of one mind."

Friend, are you fit to be tied?

It is a question to be asked of all good folk who come forward to unite with the Church. Are you willing to acknowledge Jesus Christ as Lord, and in the power of His strong name commit your life to God?

It is a question to be asked in Parliament, for if a nation's laws are to be just, and its people free within their national unity, must there not be a moral fibre in our community that makes us fit to be tied? Madame Pandit, asked when India would be self-governing, replied, when we are worthy. Human society in the final analysis is founded on faith, but faith is something we claim rather than create.

It is a question to be asked in the United Nations. Are we fit to be tied? A system of checks and balances will not do. Unless there is a root-conviction in every representative, express it how he will, that "God hath made of one blood all nations of men for to dwell on the face of the earth" then the nations are not, cannot be, united.

It is a question to be asked on one's knees. Am I fit to be tied?

In a burst of self-awareness one of our Lord's nearest and dearest cried out, "Depart from me, for I am a sinful man!" In that anguished cry is hid the fearful sensitivity of Everyman who seeks fellowship with God through Christ Jesus.

The psalmist speaks for him: "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me."

Yet we are heirs of a promise. "The days come, saith the Lord, when I will make a new covenant with the house of Israel." And again, "I will never break my covenant with you."

There is the seed of purification in sombre thoughts, and the fear of the Lord is clean.

Who shall ascend into the hill of the Lord, or who shall stand in his holy place? Who is fit to be tied with bonds of love? He that hath clean hands, and a pure heart.

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

DEVOTIONS

Courtesy Cathedral Films

As far as we are concerned we do not wish to stand in anyone's way, nor do we wish to bring discredit on the ministry God has given us. Indeed we want to prove ourselves genuine ministers of God whatever we have to go through —patient endurance of troubles or even disasters, being flogged or imprisoned; being mobbed, having to work like slaves, having to go without food or sleep. All this we want to meet with sincerity, insight and patience; with genuine love, speaking the plain truth, and living by the power of God. Our sole defence, our only weapon, is a life of integrity, whether we meet honour or dishonour, praise or blame. Called "impostors" we must be true, called "nobodies" we must be in the public eye. Never far from death, yet here we are alive, always "going through it" yet never "going under." We know sorrow, yet our joy is inextinguishable. We have "nothing to bless ourselves with" yet we bless many others with true riches. We are penniless, and yet in reality we have everything worth having.—*Paul to the Corinthians, as translated by J. B. Phillips.*

Either / or

We are now confronted with ultimate alternatives. Either we are akin to the Universe, to God, or we are alien to Him: a disturbing sense of alienation haunts our world.

Either there is light upon the future pathway of our history from the Eternal purposes of God, or we are hopeless: the gloom of pessimism darkens man's present outlook.

Either there are resources of spiritual strength that can come to us from on high, or modern man is helpless: there is a fatalistic sense of impotence as man confronts the trampling march of coming doom.

Either there is a realm of God and love which is eternal, or there is an abyss of nothingness: the quicksands of time on which we build have revealed that we have here no continuing city.

L. J. Radcliffe.

Alabaster

From rough stone we are carved.
Chisels dig into the flesh
And hammers beat the bones.
Let old winds blow
The powdered stone away.

Then the white soul shall stand,
An alabaster god
Against a purple sky . . .
Chiselings at its feet,
And maul and hammer on the floor
Because the Great Hand is through.

Senility will veil
This god with silver gossamer;
Eternity will unveil it.

Raymond Kresensky.

This is also evangelism: to challenge every anti-social evil such as gambling, the liquor traffic, pornographic literature, to challenge those conditions of labour which tend to treat men as hands or tools, and not as human beings, to provide for the underprivileged and dispossessed of the earth, to care for unwanted children, delinquents of all ages, men, women and children, to share with the needy, the aged, the poor whether they be in Canada or Kashmir.—*W. G. Berry.*

Peter Gordon White

A Benediction

Now may you have
Peace with adventures,
Labour and a light heart,
A sense of vocation—
and a sense of humour;
A mind girded—but not tense
alert—but not anxious
employed—but not busy
strenuous—but well rested.

In a word
Grace to you and peace from God the Father
and the Lord Jesus Christ. Amen.

(This benediction was prepared in Ilkley College, England. It has been introduced to Canada by one of the deaconess graduates, Miss Isabel Squires of the Five Oaks Training Centre.)

Chicken Pox and Education

News and Notes from England

W. J. RONALD TUCKER, Rose Hill Methodist Church, Derby

As these notes are being written, in many of the homes in our community, two "items" are very much in evidence. Chicken pox is one of them. I gather that 75 per cent. of the scholars in the Primary School around the corner are away with it. The other is school examinations. We are becoming very school examination conscious in this country. This is owing to the fact that unless parents are able and willing to pay stiff fees in order to send their children to private schools, they may never get beyond what used to be called the Elementary School. Fees and scholarships which we once associated with the old type of secondary, technical and university schools, are now abolished. A child must show that it is capable of a "higher" education in order to get beyond the elementary level.

The child begins school at about five years of age and attends a County Primary School. At seven it goes to a County Junior School until it is eleven. It is then that the "crisis" comes. Two courses are open. Either the child goes to a Secondary Modern School or to a County Grammar School. Each education authority has its own method of assessing the child's suitability, but usually this is done by examination, intelligence tests, school record, and home background. Those whose results are satisfactory are sent to the County Grammar Schools on the understanding that they will remain there until their sixteenth birthday, although they can stay on if they wish until they are eighteen. The remainder go to a Secondary Modern School and leave at fifteen. Thus this period in a Junior School is important and is a trying one at least for ambitious parents, and indeed for some of the children. I must confess to a great deal of satisfaction when my elder daughter came home from school last June bearing a letter from the Director of Education informing us that she had been selected for one of the two Grammar Schools for Girls in Derby. Once at a Grammar School, the child must justify her presence there, for should she fail to make the grade she can be switched over to a County Secondary Modern School.

Children who pass on from the County Junior School to the Secondary School sit again for an examination when they are thirteen years of age. Some are sent to the County Grammar School, others go to the County Technical School, the rest stay on at the Secondary School. Thus once more the hopes are raised of the ambitious parents and scholars.

Local Educational Authorities may give grants to children who qualify for the Grammar School type of education but whose parents wish to send them to a private school of recognized standing (either as a boarder or day pupil) if the parents can give good reasons for wishing their child an education other than that provided by the state. I find that some authorities are generous and sympathetic, others are as mean as can be. The political majority on the Education Committee has nothing to do with it. I know of one County Council made up largely of Conservative landlords and farmers who turned down the plea of a minister, whereas a Social Controlled City were generous to a degree in the case of another parson whose three boys all went to a connexional boarding school.

Children wishing to go on to a university from the Grammar and Technical Schools can be assisted by generous grants, so that the financial aspect does not become usually a deciding factor. Also the great Public Schools like Eton and Harrow now admit a certain number of boys from the County Grammar Schools. Last year the only son of a manager of a rural grocery store passed the necessary tests for Eton, and assisted by a generous grant from his County is now in residence there.

Religion in the Schools

Two other matters come to mind. One is the place of religion in the school life here. Before the present set-up, religion was an optional extra in the teacher's certificate. Now it is one of the main subjects. Moreover, religious knowledge has a definite place on the school time-table and is usually taught by people who have special qualifications for teaching it. I can bear testimony to the very fine work which is being done by some of these teachers, for I have received young people into Church membership whose faith has been very much helped by the attitude and ability of the teacher in Religious Knowledge at school.

The other thought is that of the Service of Youth. Way back in October 1939 the Board of Education issued its famous circular in which local authorities were empowered to set up a sub-committee to assist and encourage all youth organizations. The

(*Continued on page* 11)

Storms Bring Suffering to Refugees

United Church Sends Aid to Middle East

The heaviest storms in the Near East in many years have brought suffering to hundreds of thousands of Palestine refugees, according to information received from the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), which has headquarters in Beirut.

Special winter rations have been issued, and UNRWA health and welfare teams have been alerted to bring assistance to the victims of the storms. Refugees without shelter are being moved to nearby Churches, mosques and schools.

In Lebanon, 10,000 blankets were issued in twenty-four hours to refugees whose tents had been uprooted by the winds and their possessions swept away by the floods. In Gaza, where 200,000 refugees are concentrated, the rainfall recorded in recent storms equalled almost twice the average annual rainfall. The greatest hardships were caused in Jordan, where camps in Bethlehem, Jerusalem, Nablus, Hebron, and all mountain regions are under snow.

Four thousand new tents and 150,000 blankets were issued by UNRWA in December.

UNRWA officials stated that the greatest need at present was for warm clothes for the refugees, most of them bare-footed and clad in rags. Although UNRWA has no funds for clothing, the Agency's staff has been organizing emergency distribution of garments collected by voluntary charitable organizations all over the world. Thousands of refugees are daily lining up before the distribution centres receiving parcels from the Lutheran World Federation, the Pontifical Mission, the Mennonites, the World Council of Churches, the American War Relief Services, the Y.M.C.A., the British Red Cross, the British Women's Voluntary Services—who have recently donated 1,000,000 garments—the American Friends Service Committee, the American Middle East Relief, the World Relief Commission of the National Association of Evangelicals, the Canadian Lutheran War Relief, The United Church of Canada, the Canadian Red Cross, and donors in other Member States of the United Nations.

Arab refugees lining up before a milk distribution Centre in Gaza, where 37,000 milk rations are distributed daily.

UNRWA's Acting Director, Leslie J. Carver, who recently returned from Jordan to the UNRWA headquarters in Beirut, has issued the following year-end message to "hundreds of thousands of people all over the world" who have participated in the different collections:

"I thank you for all that you have done for the Palestine refugees, and sincerely hope that you will be able to continue your generous effort on an even larger scale in order to cope with the demand that increases as time goes on. I feel confident that the Palestine refugees share these views, and it is in their name that I extend to each and every group, organization and individual who has contributed its time or donations, our heartfelt thanks at this time."

To Lebanon

In 1953 The United Church of Canada forwarded twenty-four tons of used clothing to Lebanon. Dr. Harold Young, Chairman of the Overseas Relief Committee, states that our Church will continue to send clothing to Arab Refugees.

Churches, teachers' associations, moral welfare officers and others were invited to send representatives to serve on this committee. I heard of one authority whose education officer must have been very much out of touch with things for he asked that the Churches of the town along with the greyhound racing enthusiasts and the members of the local cycling club get together to appoint ONE representative on this committee. Many of the Churches failed to see the significance of this circular and would have nothing to do with it. Where affiliation with the local authority took place, financial aid was forthcoming, instructors were supplied, new equipment was loaned and courses for club leaders were held. Where the local committee felt there was a need for a club they were empowered to open one and staff it with paid officials. Each authority has its Youth Organizer, in some cases a college-trained official, whose special concern is youth clubs and uniformed organizations.

It is nearly fifteen years ago that the Service of Youth was born. Now we find that where the Churches were alive to the situation there are many flourishing Church youth clubs and their members play a big part in the Youth Councils. Where there has been little co-operation, youth centres have been brought into being by the local educational authorities, some with a membership of 500 or more, run entirely by paid workers, mostly school teachers, who are glad to earn a little extra. Some succeed splendidly with a variety of classes, a democratic government, and a corporate life. Others seem to be mainly an excuse for dancing, and the type of lad and lass who attend seem to have no ambition for much more.

From what I have said it will be seen that the nation is vitally concerned about the child both in and out of school. How is this affecting the Church? Apart from the Church of England, and to a much lesser degree the Methodists, there were few "elementary" schools run by voluntary bodies. Now with the reorganization of our educational set-up and rising costs in every direction, many schools are passing out of the hands of the two Churches named and are becoming largely or completely under the control of the local education authority. The Roman Church with its large families and increasing membership is putting up a fight to build its own schools, and in some instances is adopting methods of raising the necessary money by football pools and sweepstakes. One has the feeling that the non-Roman Churches have in many instances given way too easily to the secular authorities, although it must be borne in mind that in the past National Schools have been set up by nonconformist laymen in opposition to the dominance of the Established Church. The British love of tolerance and compromise is perhaps the saving grace in a situation which elsewhere might have caused a clash between Church and State.

Although the situation varies in different parts of the country, and I do not for one moment question the integrity of those who set up the Service of Youth scheme, there is a tendency to by-pass the Church and for the local authority to run its own Youth Clubs financed out of the taxpayers' money and staffed by paid leaders. The smaller Churches cannot begin to compete with such youth centres, and some of the larger ones are hard put to do so. Consequently where a Church once had a large and flourishing club, the membership in the last few years has often dwindled for the simple fact that it cannot offer the facilities which the neighbouring centre has at its disposal. I remember once making an application for an instructor in a certain subject for our club which had a membership of sixty. I was unsuccessful simply because there were not enough teachers in that subject available and the Youth Centres came first. It is quite feasible that the local Education Committee is not going to stint its own clubs at the expense of the voluntary ones. Moreover, the young person who has a flair for youth work is more likely to seek paid part-time employment with the local authority than within the Church.

The situation is one which ought to be carefully watched, for the drift of youth from the Churches is a very serious matter, and to an increasing degree the statutory youth club has become a contributory factor in this decline.

Why We Lack Ministers

H. G. CROZIER, Whitby, Ont.

(A series of three articles)

II.

In the writer's previous article he outlined three reasons why we lack ministers: one, the student's financial inability to accept our policy; two, a standardized matriculation examination put on by the State and accepted by the Church, which does not take into account the student's fitness for the ministry and may often lead to the acceptance of those who are unfit, and the rejection of the fit; three, the four year Arts course which the Church generally demands, which because of its length and the excessive drain upon the student's time and finances, has the effect of limiting his theological course to three years, which is insufficient in view of the new subjects which should be included in the curriculum, including more practical training than has been previously attempted.

But there is another reason actually more eliminating in its effect, and related to all the above reasons, which needs to be emphasized, and may be stated as the handicap of an intellectual traditionalism, which tendency has grown to unwarranted proportions during the last fifty years.

This increasing emphasis came about naturally as a revolt from the extravagant emotionalism which to an extent characterized the former Methodist Church, and some new sects, during the closing years of last century, and was sponsored by a numerically small but influential element of educated people, who disliked an undignified Church service with too many "Amens" and pious exclamations.

The writer lived through that period, and being of Presbyterian stock agreed with the sponsors of that revolt. Nevertheless he must acknowledge that the emotional appeal of those days, crude though it may have been, brought results, and was a step in the right direction back to pentecostal enthusiasm. What is more, it was infinitely more effective in fighting sin, in saving sinners, and building up the Church, than the preaching of modern revolters, who are emptying their pews by their intellectual syllogistic sermons.

It is no wonder then that the Editor of our Church paper, observing the extremes to which this tendency has gone, was led to protest that as our Churches become older the result is that "the sermon becomes intellectualized." Let us face the fact that we are glorifying man's intellectual superiority, forgetful that God can glorify the weak efforts of every earnest preacher of the Gospel. The truth is that the cold logic of an intellectual sermon never led anyone to accept Christ or lead a Christian life. If our Church is to continue to grow in spiritual power and influence, then behind every sermon there must be a heart filled with the emotion of love, or words used in another connection may be applied to our modern preacher:

"He sendeth forth his ice-like morsels
Who is able to abide his frost."

Clearly the only type of minister who can fill the spiritual needs of this generation, is the man endowed with spiritual affection and the natural ability to inspire his people with his hatred of sin and his devotion to the Kingdom of God. So true are the words of the late Dr. J. R. P. Sclater that "Good preaching cannot be taught. A man must have it in him to be a preacher." And yet our system of standardized cold intellectual tests have often included the wrong men and excluded the emotionally-minded man who may have it in him to be a brilliant preacher, but when he is rejected may become a leader in one of those fringe sects which our revolters may despise, but which, nevertheless, are appealing to the common people.

In a recent letter to **The Observer** this writer was taken to task for maintaining that ability to play upon the emotions is the minister's essential tool. After fifty-eight years of preaching experience and observation he continues to believe that to be true, and is not alone in this conclusion. The philosopher, Benjamin Kidd, in his great book, **The Secret of Power**, says: "The great secret of the coming age of the world is that civilization rests not upon reason but upon emotion." Think of what Kaiser William and Hitler were able to do by using the emotional idea of nationalism. Think of the astounding progress of communism due to the use of emotional ideas.

The poets have also come to our philosopher's conclusion. Raymond Knister reports a conversation between Wordsworth and Keats bearing on this subject.

Wordsworth remarked: "You see, Keats, there is no such thing as poetical language. Poetical thought is what makes objects poetical, not quaint festoons of conceits."

"Emotions," broke in Keats eagerly, not stopping to apply the dictum.

"To be sure," said Wordsworth. "It is the thought, the emotion, the man or the object. I broke with the schools of the eighteenth century in showing the affections as part of the liberating element in man's life."

Of course the writer has not said and does not say, that emotion is the minister's only tool, for emotion presupposes reason, knowledge and many other qualities in the same way that the power of steam in a locomotive presupposes a piston in the cylinder, and the effectiveness of a live spark plug presupposes gasoline in the cylinder of a motor car. Emotional preaching is like the box of a violin which glorifies the notes played on the strings, making them appeal to the heart and will. Without emotion, no one can be awakened to a new life in Jesus Christ.

Ruskin makes this clear when he says, "A Sermon is thirty minutes to awake the dead."

The poet Browning emphasizes the worth of the emotion of love and the poverty of knowledge: That through religion a man may have a warmer conviction of truth than through the intellect; that feeling is the secret of reaching a point of contact with the hearer; that emotion does not need justification by reason, and that love adds beauty and strength to knowledge. As he says in **A Pillar of Sebzebar**:

"So let us say—'not since we know we love,'
But rather 'since we love we know enough'."

(*Continued on page 26*)

CHILDREN'S PAGE

MARGARET G. WILSON

A Doll For Christmas

Photo by Editor

"They simply loved the dolls."

When I told my visiting nine-year-old niece that I got a doll for Christmas, she just looked at me and smiled and said, "You didn't."

But when I assured her that I not only got one but four dolls, she enthusiastically asked if she might see them.

Up the stairs we raced, eight of us, seven little children ranging in ages from two to nine years, five little girls and two little boys. I was the eighth.

When they saw the dolls, sixty in all, there was great excitement. Each child began choosing the one she thought the most beautiful.

The oldest one selected the baby doll that came from China.

Another thought the big one from Czechoslovakia looked like a gorgeous princess. One little boy decided he wanted to hold the two Eskimo dolls. On they went with comments.

They simply loved the dolls, and for the time being their own beautiful American dolls were forgotten. Down stairs they went in high glee, hugging and fondling the dolls. They seemed to find a particular joy and thrill when they were allowed to hold them while they had their pictures taken.

It was such fun! I had fun watching the children, seeing their delighted, happy faces and listening to their comments of admiration. The children had fun, too! They never expected to see so many dolls. They loved their pretty clothes!

The dolls were not all new. Some indeed are very old. The little Scottie with his china head and shoes came to this country almost fifty years ago. And the Japanese doll with her straight black hair and stilted shoes was used by children in Japan about one hundred years ago.

The dolls are all ages. Some are very young. The lady from Morocco is just two years old, and the cunning little wooden Armenian and the gay flower girl from Paris are only two months old.

But the children didn't care whether the dolls were new or old; they loved them all.

So often I have thought about those children and the dolls. What a happy time that was! Nobody laughed at the bent old Mexican weighed down with his crate full of goods strapped on his back. Nobody thought the fine-looking Greek lad dressed in his pleated white shirt was strange. No, the children simply loved them all.

Since then I have wondered why we think these dolls so beautiful and yet seem to think that living people, who do not look just like us or dress just as we dress, are funny.

Why is it we think they are queer? Why do we laugh at them, stare at them, or leave them alone and so make them unhappy?

They are God's children. We are God's children. We just live in different parts of God's world, that is all.

If we lived in the land of the Eskimo and dressed as we do in southern Canada we would freeze. We just couldn't dress as we do now. Or if we lived in the tropics of Africa we just wouldn't be able to wear the heavy clothes we wear here.

Oh, if only my dolls had been able to talk after those little children had gone home, wouldn't they have had a lot of things to say—happy, joyous, loving things, too.

OUR CHOCOLATE-COVERED PEANUT

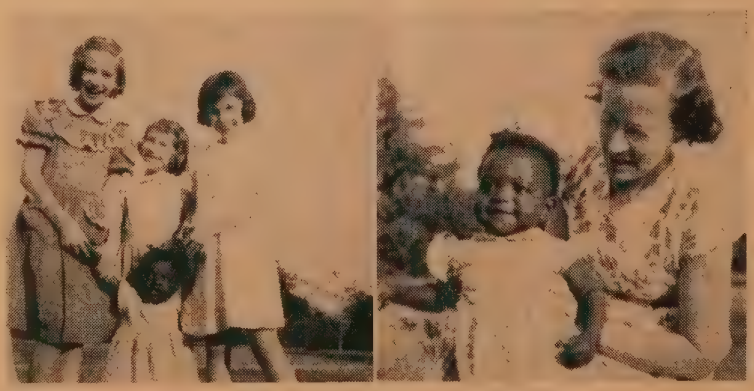
ELEANOR R. ORMISTON, Angola, West Africa

Do you know why we called little Lusati (Loo-sat-ee) our chocolate-covered peanut? Because baby oil is scarce in Africa and in its place peanut oil is smoothed on the baby's skin after a bath. So she smells like a peanut and looks like a chocolate. She is cute, too, cute enough to eat.

Last November 4th Lusati had her first birthday. She was one year old. Just a year ago she was a tiny little baby, weighing only seven pounds, and lived in a village far away from the mission. Her mother had died, and no one knew what to do for Lusati. She would die, too, if no one could give her food. Her father was very poor, so he couldn't buy milk for her.

Someone told the father about the hospital at the mission. He had never yet heard about the Church, but he brought his tiny, starving daughter to Miss Copithorne, the nurse in charge of Camundongo hospital. She took her to Mrs. Ferguson. There are three daughters in the Ferguson home in Camundongo, Miriam, Pauline and Joye. All of them wanted to be mother to Lusati. So Lusati was bathed and fed and played with by three lovely little mothers. The dolls that had been given so much attention before were almost forgotten. A real live baby that drinks milk from a bottle and laughs and cries is so much more fun than a doll who can't do any of those things.

Now Lusati is a strong, healthy, happy little girl. Soon she will be going back to her village to her brothers and sisters and daddy. The Fergusons are going home to Canada for furlough next year. When Lusati goes home she will be a little missionary, even though she can't talk yet. The people in the village, who have no Church or Sunday School and where boys and girls have never yet heard about Jesus, will see how healthy and happy Lusati is and they will remember the missionary family who gave her food and clothing and lots of love and care. Perhaps they will want to know more about the missionaries and the big Church that stands in the centre of the mission station. Some day there may be a Church and Sunday School in her village because Lusati was the little missionary who without saying a word told her people about the love of Jesus.



Left: The Ferguson children and Lusati: Miriam, aged 9; Joye, age 6; Pauline, age 8, and Lusati Helena, age 1. Right: Mrs. Ferguson holds Lusati on her knee.

February's Gift

February is the month when many of our Sunday Schools have lessons on love, friendliness, thoughtfulness, and unselfishness.

Let us remember these things as Valentine's Day draws near. That is a day set aside, when we remember others by giving them a gift showing our love, a paper Valentine all covered with hearts, some candy hearts, heart cookies, or even a pretty plant with little heart-shaped leaves.

It is not how big a present but how much love goes with it that counts.

Remember the Bible story about the woman who gave her mite? It was a very inexpensive, small gift, but she gave it with such love that Jesus prized it more than the larger gifts that had been given begrudgingly.

There is a group of little nine and ten-year-olds that give love all the year round. They never wait for February. As each holiday draws near, these boys and girls make little paper boxes and decorate them with the symbol of the holiday. At Hallowe'en they pasted two black cats on the boxes, two on each box, and their long black tails were joined at the top to form the handle. At Thanksgiving, a tiny cornucopia was rolled out of gold coloured paper. For Christmas they made paper chimneys with a Santa pasted near the top. Into each box goes a few pieces of candy — perhaps only four cellophane-wrapped caramels or a tiny bag of candies. Each time they make about one hundred and fifty boxes, and the children take turns carrying them over to the hospital, where they are placed on the trays of children who are ill.

Now perhaps there aren't many children who live near you. You may be the only child on your street. But just think about all the people you know. Is there somebody who is ill, somebody who cannot get out during the cold weather, somebody you love?

Well perhaps you could do something for them during February, particularly on Valentine's Day. If you cannot do it all alone, Mother will be happy to help you make something so you can give it lovingly and unselfishly to another. You will be surprised how happy the happiness of others will make you.

Back Again

An Eskimo named Nasook visited Vancouver, British Columbia, on board the Hudson's Bay Company's Arctic supply ship, **Fort Hearne.** He took one look at the city and decided to head straight back to Tuktoyaktuk, there to continue trapping muskrat, as his people have done for generations past.

Said Nasook of the North: "I'd rather be trapped by ice than by all these people."

—*The Children's Newspaper*

Training Technicians for India

The School at Rasalpura

Haywire mechanics and jack-knife carpenters are doing a remarkable job of keeping India's machines running, but more qualified technicians are needed as India enters her industrial age, says Ralph N. Peters, United Church missionary on furlough, and Vice-Principal of Rasalpura Christian High School in Mhow, India.

Rev. George H. Singh, M.A., is Principal of the school.

Mr. Peters, who gave up a position as manual instructor in the Fredericton, N.B., High School six years ago to devote his talents to the training of Indian youth, has special responsibility for the Trade School division of Rasalpura. During his furlough year he is studying industrial arts at Bradley University, Peoria, Ill., and working on plans to improve and expand Rasalpura's service to the people of Central India.

India's industrial revolution is proceeding slowly, like all changes in India, says Mr. Peters. Yet already significant advances have been made. The hand loom is now largely replaced by huge textile mills. Ox-cart travel and transport is being superseded by bus and truck. The old Persian water-wheel is giving way to the electric pump; while the wooden ox-drawn plough is yielding to the tractor and its attachments. This means an unprecedented demand for trained technicians in all fields.

Where are the skilled workers to be found to keep pace with this demand? Under the traditional system, every boy learned his father's trade. Along with the technical skill of his particular craft, he learned also to take real pride in his work. Today the gradual breakdown of the caste system is changing all this. At the same time the apprenticeship system is still only in its infancy. The result is not only a shortage of skilled technicians, but also a deplorable drop in the standard of workmanship.

It is a great pity, says Mr. Peters, that in the land which produced the Taj Mahal, Indian manufactured goods are so often inferior to European and American products.

Mr. Peters believes that mission technical schools have a real opportunity and responsibility to pioneer in this field. In the workshop at Rasalpura young men recruited from village and city are taking courses in woodwork, fitting, electric and gas welding, printing, and tailoring. Besides those registered in the Trade School, students in the academic department are also taking courses in manual training. This in itself is helping to break down the prejudice against manual labour which exists in the minds of many educated people.

It Serves the Church

Rasalpura is doing more than merely supply India's need of technicians. It is also rendering valuable service to the Christian Church. The story of Sita Ram is a case in point.

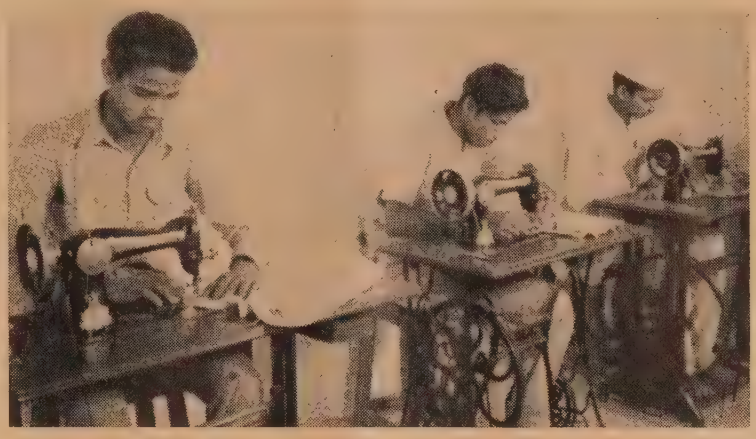
Sita Ram was born into a Hindu home, but embraced the Christian faith at the age of nine, following his mother's baptism. His mother is the wage-earner of the family, as his father is unable to work because of an asthmatic condition. She maintains her family on a subsistence level, earning twelve to fifteen cents a day through such jobs as cutting grass, gathering deadwood from the jungle, and carrying it to market to sell.

Seeing that Sita Ram had possibilities, one of our missionaries arranged for his education in the mission school at Sitamau. Later he came on to Rasalpura, where he has been supported through the gifts of Sunday School students in Truro, Nova Scotia. He is now eighteen years of age. Last spring he topped the students in his class and was voted the best all-round student. He gives promise of becoming a very valuable member of the Christian community.

Sita Ram's case is not unusual. The poverty of most of the Christian community is beyond the imagination of the average Canadian. Many families find even the nominal fees at Rasalpura prohibitive. To rectify this situation the Board of Overseas Missions is setting aside $1,200 for scholarship aid to worthy students at the Trade School.

Do graduates of the school have trouble finding employment? No, says Mr. Peters. The difficulty is rather to keep students at the school until they finish the two-year course. Many of them leave before their time is up to find work in the nearby bazaar, where they earn as much as instructors at the school receive! Even with meagre facilities and inadequate equipment Rasalpura is turning out graduates who are finding work in widely scattered places in their chosen trades.

Last year a new multilith press was added to the school's equipment. It was donated by the Committee on World Literacy and Christian Literature, a co-operative organization which is supported by a number of North American Churches, including The United Church of Canada. Mr. Brian P. Jackson, a printer who served for some years on the staff of the **Calgary Herald**, was appointed to Rasalpura two years ago. With new equipment and staff the printing department will make a distinct contribution in the production of Christian literature.



Three boys at work in the Tailoring Department at Rasalpura Christian High School, Mhow, Madhya Bharat, India.

Mr. Peters will return to India next fall with plans to make Rasalpura of even greater service to the community. Major emphasis in these plans will be on extension services in the villages. India's farmers often have time on their hands in the slack seasons, he explains. Through the extension programme they will be given training in some simple form of cottage industry to supplement the scanty income which they now derive from the soil.

Rasalpura may well occupy a strategic position in the future development of the Church in Central India. Leaders of the Church and their missionary colleagues are urgently concerned to make an attack on the staggering problem of poverty. For one thing, they feel the Church must demonstrate that the Gospel is relevant to the economic life of the people. Christians cannot be indifferent, nor can they afford to be rated as indifferent, to any form of human need. Apart from this consideration, the Church must move rapidly toward complete self-support in view of the uncertainties of the present situation. The first prerequisite for this is to strengthen the economic position of the Christian community.

To achieve these goals the Church is launching a two-pronged offensive against poverty: an agricultural programme designed to improve the productivity of the soil and the conditions of rural life; and the development of a polytechnic institute to train technicians for shop and factory and encourage the growth of cottage industry. The latter is the task committed to Mr. Peters and his colleagues at Rasalpura.

BOOKS ON INDIA

"Come, My Beloved"

By Pearl Buck. (Toronto: Longmans, Green & Co.) $4.00.

This novel, which gets its title from the verse in the Song of Solomon which reads "Come, my beloved, let us go forth into the field: let us lodge in the villages," has its setting in India, and so is the first novel of the author dealing with that land. It deals with several generations of an American family, and sketches their approach to the Indian problem in a missionary, or semi-missionary, fashion. It is not likely to be considered one of Pearl Buck's best efforts. The country about which she writes is a strange one to her, even though she has spent some time in it, and one who has spent over forty years in India in close contact with the people may be pardoned if he finds much of the description and characterization strange and foreign. The estimates of missionary work in general seem unrealistic and inaccurate. As a story, too, the book leaves much to be desired. It ends nowhere, and, on completing it, one is left with a sense of frustration.

The author makes some curious mistakes. She seems to think that the Governor of Bombay was the Governor-General of India. She uses "Marquess" as the wife of a Marquis; and in translating into English some quite common Hindustani words and phrases, she makes some very obvious blunders. If one can overlook these and other inaccuracies, the book has value as a record of changing India, and gives insight into some of the most outstanding problems in connection with this change.

A. A. S.

India Revisited

By C. S. Milford. (London: Edinburgh Press, Ltd.) 3/6.

In this little book of 84 pages, closely printed, on **India Revisited**, the author shows us how India, recently revisited for several months travelling around the country, appears to him, and what those eight years of his absence from India have done in the "perilous adventure" of the new secular state of an independent republic and its problems and achievements. As to the Christian Churches, he found, by universal testimony, that the missionaries themselves felt more happy and more warmly welcomed in their work than ever before.

Curiosities of Literature

NEIL M. LECKIE

"A Vow of Celebrity"

At a wharf on the north shore of Lake Ontario, on a day some years ago, there stepped ashore from the deck of a steamer, a prominent gentleman of the town adjacent to this landing stage. The lake was rough, and the voyager had been rendered uncomfortable by the motion of the boat. But now he was happier, and to this feeling he gave expression by remarking to a companion that it certainly felt good to be back on "Terra Cotta." And it was this same person, thus restored to his equilibrium, who when questioned by a friend regarding the success or slackness of his business, replied that there was plenty of business, but not many "tangent" results. Which observation was made as the two friends were on their way back to their offices after some Club dinner at which a visiting lecturer had given an address in his own "inimical" style.

In a village elsewhere in the Province of Ontario there lived a worthy and devout member of the Church of Rome, who missed no opportunity of telling her Protestant neighbours about the sermons she heard in Church, especially those which were ended with such a lovely "anti-climax." She would also explain that the ministers of her Church were never bothered with wives or children, because of course they had all taken a "Vow of Celebrity," and some of them were so good that they would go to far countries to live among the "leopards," and to cure them of their spots.

"No! Not yet!" was the answer given by this same lady, when the subject was brought up of the so-called modern improvements that were being installed in city homes. "But as soon as the Hydro comes into our village I am going to get all the 'electoral applicants' that I can afford."

In Good Company

But long before the making of these alterations in the English language, some other amateurs had been trying their hands in the same realm. In a Magistrate's court it had been ordered that Hugh Oat-cake and George Seacole, being the most "desartless" and "senseless" persons to become constables, should now be appointed to this office; and it would now be their duty to "comprehend" all "vagrom" men whom they encountered, and bid them stand, in the name of the Prince. If they were to meet a thief they were to suspect him, but not to meddle or make with such people. In this high seat of authority it was also ordained that no comparisons were to be made between one person and another, inasmuch as these were "odorous," though in a later revision of our parts of speech all such odorous comparisons were transmuted into ornamental horse-blankets, or "caparisons" which Philip of Burgundy and other warriors of high degree sat upon when they went riding. In this same Court of Justice, moreover, when all the members of it were "dissembled," the double charge of "flat perjury" and "flat burglary" was laid against the prisoner at the bar, and he was presently condemned to everlasting "redemption." He was then "opinioned" and led away to prison.

Again, in the eighteenth century, a famous meeting was held in the Green room of a theatre, and it was decided to make some further changes in the language. One member of this Junto, a clergyman, was appointed to attend a funeral, and to deliver a "euconium" in honour of the departed brother. A teacher of music was given permission to instruct his pupils in Sharps and Flats, minims and crotchets, after the special manner of the "Squalante, the Rumblante, and the Quiverante." The chairman of this conclave was an absolute "Misanthropy," and a motion was made by a certain "intricate huzzy," that in future all conversation should be embellished with a "nice derangement of epitaphs." It was likewise resolved that all school-masters and school-mistresses should be "progenies" of learning, and qualified to give instruction in Algebra, "Simony," and "Fluxions," with occasional "aggressions" into the geography of "contagious countries." The pupils, moreover, were to be made acquainted with the science of "Orthodoxy," and only then to be considered "illegible" for promotion.

At this same meeting a lady was heard whispering about her daughter's "prospectus" of marriage, and of various "prepositions" that had been made to her. One of these the Mother strongly favoured, and a positive "conjunction" had accordingly been laid down, against which the daughter was as headstrong as an "allegory" on the banks of the Nile.

During this convention of high-class linguists, one member fell asleep, and dreamed that a delegation had come from the ancient sisterhood of the Muses with the suggestion that in future all poetical as well as prosaical compositions should be written so simply and clearly that way-faring men though fools should not err therein. And this maiden from her Castalian spring had left the following stanza as a sample of an exquisite clarity of style:

"Hot as the brackish waifs of yellow spume,
That shift and steam, loose clots of arid fume,
From the sea's panting mouth of dry desire;
There stands he, like one labouring at the loom."

And at this point the meeting adjourned, but not without the proposing of a Health in honour of such members of it as His Worship, Magistrate Dog-berry, Mrs. Malaprop, and a famous Elizabethan Knight, known by some as a "stuffed cloak-bag of pudding," but by himself as "goodly, portly, and corpulent, but of a pleasing eye, and a most noble carriage." Bottom the Weaver was also included in this Vote of Thanks.

MUSIC MAKERS

FREDERICK J. HORWOOD

85. Nature's Songsters

Last night I looked up at the stars in Orion's belt. They hadn't changed a bit since boyhood days when I wanted Dad to reach them down as playthings. There they were, as silent as ever. Nature's music comes not from stars, but from trees sighing in the breeze, brooks babbling over the rocks, and from our feathered friends, the birds.

Suppose you were to hear a family of little pink pigs singing for their supper, or the brindle cow humming a tune instead of mooing! What if your pet dog could whistle and your cat could speak! The only living creatures that sing, besides people, are those that grow feathers and get themselves hatched from eggs. Perhaps you have noticed that the smaller the bird, the more likely it is to have a song to sing. Some of you live on a farm, where you hear the crowing of roosters and cackling of hens: a sure sign that there are eggs in the nests. A hen is not famous as a song bird, although several composers have written music to represent her cluck or cackle. I know something about hens with their sharp, mean gaze as they run and scream and scratch with strong, fierce avaricious nails. Their frumpy figures haven't any beauty. I once had enough hens to fill the parsonage barn, and the only ones that stayed home in the daytime were the Buff Orpingtons because they were too heavy to fly over the fence, while the Leghorns foraged among the neighbours' flower gardens. Some of the Buffs grew so large, and I hadn't the heart to kill them, because there was a sort of friendship between us, and you cannot execute a friend for the sake of a chicken-pie; so on one fateful day I sold them all on the hoof for a ridiculously low price, to the great satisfaction of my long-suffering neighbours. My fowls crowed, prated, cackled and clucked, but they never sang.

Song birds are different. It will not be long until they come back to us with their songs of spring. Already the cardinals are about, with their healthy chirp. It seems queer that the male bird is usually the singer, and birds that sing are not often blessed with brilliant plumage. Exceptions are yellow canaries, goldfinches, and, of course, robin redbreast. Most birds make a better job of singing when there are not too many other birds near them. Blackbirds may perch on your clothesline in dozens, but they will not sing.

Birds do not always sing to attract a mate. Usually their song is the result of happiness in the spring when the grass and buds are growing and big juicy worms are to be found in gardens. Most birds copy their songs from others of the same family, and those who have made a careful study of the habits of birds say that many of them practise their songs until they reach a comparative state of artistic beauty. I can remember my grandparents' talking jays which were kept in large cages placed outside in the summer. These jays behaved like parrots and had an extensive repertory containing the postman's "good morning," the squeak of a wheelbarrow, the crying of a baby, and a few snatches of songs sung and whistled by myself and sundry other juveniles living near by. Mozart had a trained starling that was taught to sing songs, and he noted many of its efforts in a book. The nightingale, the skylark and the thrush sing songs of considerable length and beauty, and some of the actual songs of these birds have been recorded.

Several composers have been attracted by the singing of birds. Handel wrote a concerto containing fragments of the songs of the cuckoo and nightingale, and the latter finds a place in his oratorio "Solomon." One of Haydn's symphonies is called "The Hen" because he has imitated the hen's cluck. Rameau also wrote a musical description of the hen, which has been used by Respighi in his orchestral composition,

(*Continued on page 27*)

OUR PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, THE UNITED CHURCH OBSERVER, 299 Queen St. W., Toronto 2-B, Canada.

ANNIVERSARIES

At Grand Falls

Grand Falls, Nfld., Church, Rev. R. B. Green, minister, celebrated its twenty-fifth anniversary in November. All the ministers who have served it were present: Rev. W. B. Bugden, Orillia; Rev. S. J. Hillier, Chatham, N.B.; Rev. W. B. Perry, D.D., Coaticook, Que., and the present minister. Rev. A. S. Butt, President of Conference, preached at the morning service, and Rev. S. J. Hillier in the evening. Senior and Junior Choirs sang. Features were the joint session of Windsor and Grand Falls Sunday School and a congregational social. At the latter, souvenir gifts were presented to the ministers and their wives. A buffet lunch was served. An historic booklet was published to mark the occasion which traces the story of the congregation from its organization by Rev. H. B. Parnaby, of Chatham, Ontario, then a young English probationer.

A new two-manual Casavant organ was recently installed as a memorial to the young men who died in World War II.

At Pense

St. Andrew's Church, Pense, Sask., Rev. J. Mayne, minister, had as guest preacher at its anniversary service, Rev. W. Clarke, Ph.D., Principal of the Prairie Christian Training Centre at Fort Qu'Appelle. It was the 50th anniversary of the present building.

Following the service, the social hall downstairs was opened and rededicated. During the summer a new foundation was put under the building and excavation done under the Church Parlour for a new kitchen. Lunch was served by the Women's Federation.

The foundation work was done by contractors, but the rest of it was carried out by volunteer labour under the leadership of the young members of the Board of Stewards, Mr. Wesley Brunskill, Chairman. This work, in addition to that already mentioned, included a new foundation and repairs on the manse, painting both Church and manse, and the building of a garage.

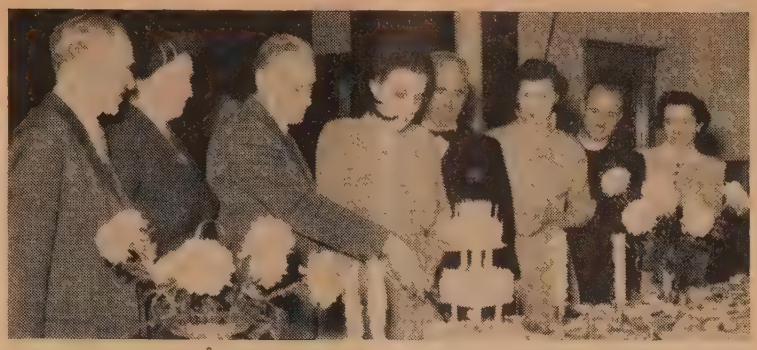
At Kapuskasing

Kapuskasing (Ontario) United Church, Rev. G. H. Corscadden, minister, celebrated its twenty-fifth anniversary. Rev. John R. Leng, Associate Secretary Board of Home Missions, was the special speaker on a recent Sunday. The following evening a varied programme was enjoyed by a capacity audience.

This Church in a modern pulp and paper town has seen a steady growth in Church School attendance, and at present a building committee is considering plans for new and more adequate facilities for the students, and improved usefulness in all phases of the work.

A brief history of the Church was prepared for circulation.

The Kapuskasing Church.



Rev. W. B. Bugden and Mrs. Bugden are shown cutting the cake at the 25th anniversary of the Church at Grand Falls, Nfld. Left to right: Rev. S. J. Hillier, Mrs. Hillier, Rev. W. B. Bugden, Mrs. Bugden, Rev. W. B. Perry, D.D., Mrs. Perry, Rev. R. B. Green and Mrs. Green.

Ryerson Church, Vancouver, Rev. M. W. Stevenson, minister, Rev. H. B. Wallace, assistant, recently celebrated its forty-second anniversary. Begun as a Methodist Church in 1911, during the ministry of Rev. Robert Hughes, it has served the community well. Under the present minister a 9.45 a.m. service was inaugurated for parents of children attending the Church School.

Since its inauguration a new Church has been erected, a large Church School building has been added along with the original gymnasium. 109 new members were received at the December communion.

Stained glass windows, through a gift of the late Dr. Chris Spencer, have been presented to the Church, three of which are already in place. As completed they will form a memorial to Dr. E. D. Braden, a former minister, to those who died in two world wars, and by the request of the congregation, to Dr. Chris Spencer, who aided in the upbuilding of this congregation.

The 123rd Anniversary of Centre St. United Church, Oshawa, Ont., was marked by the burning of the mortgage on the chapel building which was dedicated just four years ago. Two senior members of the congregation, Mr. E. W. Dearborn and Mrs. J. Johnson, officiated in the ceremony. Rev. Frank Whiteley (left), a former minister, preached and participated in the ceremony. Rev. Alex Cowan, the present minister, is shown at right.

The Marjorie Robson Evening Auxiliary of Giles Blvd. Church, Windsor, Ont., celebrated its fifteenth anniversary with a dinner. Starting as the Tower Twelve Mission Circle, named for the twelve girls who formed it, and which met in the Tower Room, it was led by Miss Jennie Duncan and Miss May Hall, who in many cases guided present members through Mission Band, Sunday School, the C.G.I.T., Mission Circle and Evening Auxiliary. For some years Dorothy Fry (now Mrs. Alex Manson, Mt. Brydges) also assisted. Mrs. John Henley, an original member, gave the history of the group and told of Miss Marjorie Robson, medical missionary in India, for whom the Auxiliary was named.

Pine Hill

All of the Maritime Conference are interested in the progress of the campaign for a new residence by Pine Hill Divinity Hall. Down here we know how necessary that new residence is. The old one, as Dr. Frank Archibald, President of the Conference, says, is living on borrowed time. It is a wooden building that was originally purchased in 1878. An upper storey was added, and then an annex. Now it demands replacement. The fire marshall permits it to be used as a residence only because of the present plans for a new building.

This new building will be a two-storey structure of concrete. The walls, the floors and ceilings will be concrete. The outside of the residence will be finished with brick facing. It will be fireproof and modern in every detail. In addition to the regular quarters for students there will be the matron's office, cafeteria, common and meeting rooms with all the essential conveniences throughout.

The proposed new residence will cost approximately $500,000. The campaign to raise this amount has been going strong for some time. At the present time about $200,000 has been received in cash and pledges. In fact when the money reaches the office that the committee knows has been raised, it will be over this amount. (The amounts vary in size, but every mail brings some contribution to the fund.) So far, Halifax Presbytery has raised $100,000.

The committee is encouraged by the splendid response made by some of the smaller charges in the Conference. Doaktown in New Brunswick from 7 contributors has sent in over $1,000. Sherbrooke in Nova Scotia from 9 persons has sent in $900; Maitland, $1,565 from 15; Coldstream, $400 from 4; Onslow, $2,250 from 27; and Baie Verte, $500 from 7.

Some Presbyteries have not started the campaign yet, but all are being organized, and most of them will begin soon.

Pine Hill Divinity Hall richly deserves the support of the whole Church in this campaign. Think of the contribution she has made to the life of the Church. Not only has Pine Hill filled the pulpits of the Maritime Conference but her graduates have gone out into every province in Canada. Pine Hill is a name that is known from St. John's, Nfld., to Victoria, B.C., through the pulpits of our Churches, through our theological chairs, and in the principals and presidents of our Canadian colleges and universities.

This campaign gives to her graduates, to those who have benefited through them, and to the many in other professions throughout this land who shared the hospitality of her halls, the opportunity to provide for those who are in preparation for the ministry today, and the others who will be tomorrow, the same splendid hospitality and the fine fellowship which has been her proud record in the past. W. E. A.

THE WORK ON THE FRONTIERS

Knob Lake, Labrador

DOUGLAS ROSS, Student, 1953

There are two views from my cabin window. One is the range upon range of mountains bearing rich quantities of iron ore; the second is the varied group of people who make up the inhabitants of Knob Lake, Labrador, the northern terminus of the railway and the centre of operations for the iron ore development. The community is a cross-section of the world. Men are there from every province of the Dominion, many from the United States, and a number of New Canadians.

Everything is geared to the exploration and development of the vast mountains of ire ore. Men work round the clock in an effort to speed the day when the first carload of iron ore will start south.

Into the midst of this mechanized development, the United Church has sent me as its representative. Other agencies are here to search for iron ore and the wealth and power it may bring, but the Church seeks for something equally as precious — the lives and souls of men.

Besides carrying on the work of the Church here I have to work at a regular job. At the present time I am working a 72-hour week. I am employed with the construction gang building the new town.

It is interesting to note that almost all the hundreds of pieces of machinery, such as trucks, bulldozers, jeeps, and shop machinery have been flown in from the main base of operations at Seven Islands, 360 miles away. Every day we have many planes landing here to bring in machinery, fuel, supplies, and more men to work on the project. This is the main means of transportation, and even the work of the Church would be impossible without the aeroplane.

Where It Is

Knob Lake itself is mainly a construction camp. Along with the construction, of course, some work is being done on the actual mine site, for it is at the northern terminus of the railway being constructed 360 miles north from Seven Islands and at the actual location of the iron ore deposits.

The camp at present is made up of some temporary buildings and some permanent ones. The men live in bunk-houses, tents, and various other shelters, which have been rather hastily put up. The population is somewhere between 500 and 600.

The plans have already been made and are now starting to take shape for the actual townsite. This will be a modern company town, complete with residential area of 400 families, shopping centres, recreation centre, and a block left for Protestant Church, Protestant school, Roman Catholic Church, Roman Catholic school, and the necessary houses for these people. It will be perhaps a couple of years before these plans are completed, but in the meantime the Church is certainly needed here, and besides we are attempting to lay the foundations for what will eventually be a strong Protestant fellowship.

The Work of the Church

We have at our disposal the recreation hall on Sunday mornings. It is a building about 24 feet square. Naturally everything has to be made portable when this hall is used for so many purposes. I have made a pulpit which has a hinged top. After the services are completed I place the hymn books, collection plates, etc., inside, and put them safely away until the next Sunday. I am intending now to make a folding cross to be used also for service.

The people who attend our service are a varied and mixed congregation. My pianist is a Presbyterian from Prince Edward Island, the men who take up the collection are a Baptist from Kirkland Lake, Ont., and a man from our field at Harrington Harbour. Some Sundays one of our boys who is an Anglican right from England plays the violin. We certainly represent a cross-section of life, yet we are united in the worship of one God and one Saviour.

During the week, of course, I meet the men at their work and get to know them quite well. After the day's work is finished I try to visit many of them in their rooms and talk with them. Perhaps the most successful idea so far has been the Sunday evening fellowship hours. I invite six or eight fellows and we go to one of the ten family homes in our camp and there I show a number of my slides. Generally I close the evening with a passage of Scripture and prayer. This has proved very worthwhile, as the boys appreciate the opportunity to be in a home for a change, and we certainly have rich fellowship together. The families also enjoy the evening, for there isn't much in the way of social evenings up here.

I do hope and pray that what work has been done here will bear fruit, and that in the years to come we can expect a strong and active Church in this northern community.

The railway under construction to Knob Lake, Labrador, 360 miles north of Seven Islands. Inset: Rev. R. Shorten, minister stationed at Seven Islands, who has recently visited the work at Knob Lake.

Harrington Harbour

CHARLES CATTO, Student, 1953

Six days after leaving Montreal on the **North Pioneer**, the United Church student minister arrived at Harrington, Quebec, Labrador.

In May, snow and rock greet the visitor to Labrador, but in August, gorgeous wild-flowers and berry-blossoms adorn the rugged crags with beauty equalled only by the breath-taking spectacle of the Aurora in the northern night.

In the summer the people of Harrington live on six islands forming a circle around the harbour; in the fall, many move to their "winter houses" on the mainland. In the spring, the little fishing village is busy preparing for its ocean harvest; nets and gear are made ready, freshly-painted boats are launched. Not the least of these craft is the **Ambassador**, the student missionary's outboard-powered transportation. The **Ambassador** was a sailboat until four years ago, when she was equipped with a Johnson motor, the gift of Chalmers United Church in Ottawa. During the course of the summer, she makes many pastoral trips, sometimes in rough weather, and the wise student will come prepared with "oilskins and boots and Cape Anns battened down."

Hospitality is the world's best

The Teaching Staff

Dr. Earl J. McGrath, United States Commissioner of Education, has said:

"The thinner you stretch your available teaching staff to cover the unprecedented and inexorably increasing enrolments in our public schools, the less chance there is for a teacher to do a competent job of teaching. It is the child who inevitably suffers. And when the child suffers, the nation suffers."

at Harrington, and wherever the student calls he finds a warm and sincere welcome, often including a delicious meal of lobster or halibut, with redberry pie for dessert. Although the fishermen and their families are very busy during the summer season, all leave their work for a word of Prayer when the minister calls, and his visit is deeply appreciated.

There are two main industries in Harrington: fishing and sealing. In the late fall, the seals are caught in special nets or "fisheries," while in the spring they are hunted on the ice. Fishing continues usually from June to early October, but this year the prices fell so low that the men stopped fishing in the first week of September.

Although cod is the main ocean crop, herring, mackerel, halibut, salmon, capelin and lobsters are also caught in large numbers, and this year the fishing was the best in two decades. When the fishing is heavy, the men must rise before dawn and work long after dark in the "stages," cleaning and salting the catch. Frequently last summer I would accompany the toilers of the sea to the fishing grounds, and help "haul the trawl" or "purse the trap." Though they work extremely long and hard hours, the fishing folk are the happiest of people, and nothing on earth equals the fun and fellowship of "The Squidjigging Ground," immortalized in the famous Newfoundland song. At Harrington, the most important annual event, certainly as far as the children are concerned, is the Community Picnic, held on a lovely sandy mainland beach. The 1953 picnic was the biggest ever, with a record fleet of bunting-bearing boats in attendance. Visiting is a favourite pastime, and nobody ever knocks on a door; you just walk in and are welcomed by "Aunt Esther," or "Aunt Mabel," or "Uncle Es'," as the case may be. Everyone in the village treats everyone else as if he or she were a member of the same family.

The International Grenfell Association operates a hospital, an industrial station, and a clothing store at Harrington. The fine new hospital is unfortunately filled to capacity with TB patients, for tuberculosis has become the scourge of the coast, leaving hospitalization, death, and tragic home situations in its wake. The hospital is in the capable and experienced hands of Dr. Donald Hodd, whose medical and dental practice has served the area for twenty-five years. The industrial worker directs the manufacture by local women of articles such as hooked mats and rugs. These products are both very useful and colourful, with their distinctive husky-dog and polar bear designs.

The Dogs Howl

There is an Anglican Church, as well as our own Elizabeth United Church in the village. For some unknown reason, the dogs all howl at the top of their lungs whenever our bell rings, yet maintain a complete silence when the Anglican bell tolls. Whether this means that canine sympathies are with us rather than with our Anglican brethren is an undecided question. On Sundays, the residents of the smaller islands all come in boats to Hospital, or Harrington Island for Church Service. Unless the weather makes the harbour voyage impossible, the Church is filled both morning and evening. Everyone loves to sing hymns, and those particularly dear to the hearts of the fishermen are the hymns of the seafarer: "We Have An Anchor," "Let The Lower Lights Be Burning," and "Throw Out The Lifeline." Midweek prayer meetings were held on each of the islands in turn, and also at Meccatina, St. Mary's, and Cape Whittle, "suburbs" of Harrington. At such times, music for hymns was provided by guitar, ukelele, and/or accordion. Many lovely services and hymn-singings were also held in the hospital wards. As soon as there are sufficient funds, the Board plans to wire the Church, and use locally-made pilot wheels for lighting fixtures. Power will come from the hospital's Diesel generator.

Photo by Editor

Four Italian ministers of The United Church of Canada. Standing, left to right: Rev. Antonio Moncada, Church of Redeemer, Montreal; Rev. Pietro Moncada, Church of Redeemer, Hamilton. Sitting: Rev. U. de Lucia, All Peoples Church, Niagara Falls; Rev. M. Di Stasi, St. Paul's Italian Church, Toronto.

Daily Vacation Schools

Daily Vacation Bible School was held on three of the islands, one week on each. In addition to the regular programme of worship and instruction, considerable creative work was accomplished. On Fox Island, the children made a sawdust-maché model of Harrington Harbour, including tiny Churches, Hospital, and even a surfacing whale. A figure of Jesus standing over the Harbour symbolized the Lord's care for His own. On Gullcliff Island, the older boys made a scale model of the Harrington United Church; others made a relief map of the Middle East, showing the journey of Moses and the Israelites to the promised land. On Hospital Island, the children made two relief maps, one of the Holy Land in the time of Christ, and another of the Mediterranean showing the travels of St. Paul. The boys also constructed a model of the Hospital. The children were expert at learning Scripture: seven-year-old Betty Alice Anderson knew the Twenty-third Psalm perfectly, and little Ruby Rowsell could sing "John Three, Sixteen" like a little seraph.

On Rally Day, the Young People's "Starlight Club" took complete charge of the evening service, and Dr. Hodd preached the sermon. In September, the young people staged a concert: "Harrington Highlights," to raise money for the Ladies' Aid. The programme included old favourites like "The Old Moss-Covered Bucket," sung by Uncle Esau Anderson, and Dr. Ned Pratt's famous poem: "The Ice Floes," recited by Blanche Shattler, as well as original items such as "Uncle Jim's Surprise." The concert was presented also at the Hospital for the entertainment of the patients, and was received with great appreciation.

Perhaps the secret of happiness at Harrington could best be expressed in the term "first-hand living." The people build their homes and boats themselves, make many of their belongings by hand, and hunt and catch a major portion of their food requirements. They do not have to be entertained like people in the city; they make their own fun, with hilarious stories like that of "Poor Old Brother George." As one of the men informed me, "We don't need movies; we have plenty of actors right here!" Most important of all, the people have first-hand religion, a living Christianity. As surely as every fisherman knows the dangers faced by a boat in uncharted and stormy seas, he knows why he sings "Jesus Saviour Pilot Me."

$200,000 from Legacies

In the year 1953 the work of The United Church of Canada benefited by nearly $200,000 from legacies. This is about the average annual amount received over the last 25 years, so it is manifest that bequests constitute a very important source of support for the missionary and social services of the Church.

Grateful acknowledgment is made of the following bequests, notices of which were received in the period October 1st to December 31st, 1953:

Estate of William Alexander, Pinkerton, Ontario, $1,475 for Overseas Missions.

Estate of William Edward Bibby, of Brighton, Ontario, $500 for the Missionary and Maintenance Fund.

Estate of Mrs. Eva Matilda Butler, Toronto, Ontario, $1,000 for the Pension Fund.

Estate of Miss Ethel Cannon, Hamilton, Ontario, $500 for Home and Overseas Missions.

Estate of Rev. Alexander Cox, Carroll, Manitoba, one-half the residue to The United Church of Canada.

Estate of Sarah Jane Lane, Gore Bay, Ontario, $2,000 for the maintenance of missionaries.

Estate of Mrs. Rebecca Mallett, Burnaby, B.C., all the estate for Overseas Missions.

Estate of A. Murray Milen, Ottawa, Ont., $2,000 for Ministers' Superannuation Fund.

Estate of Alexander Richard McLachlan, Renfrew, Ontario, one-third of the residue (upon contingency) for Home and Overseas Missions.

Estate of Frederick Wesley McConnell, Revelstoke, B.C., 60 per cent. of the residue to The United Church of Canada for various purposes.

Estate of Mrs. Mary Isabel McLellan, of Vancouver, B.C., $250 for the Pension Fund.

Estate of Miss Annie M. Robbins, Sarnia, Ontario, all the residue for Home Missions.

Estate of Mrs. Mabel Grace Sills, Kemptville, Ontario, $2,000 to The United Church of Canada for missionary purposes.

Estate of Mrs. Louise Ellen Sykes, of Huntsville, Ontario, $50 for the Missionary and Maintenance Fund.

Estate of Miss Mabel Susan Spence, of Windsor, N.S., $2,000 for Home and Overseas Missions.

V. T. MOONEY,
Treasurer.

A Ministerial Association for ministers and their wives on the Rural charges between Regina and Moose Jaw, and on charges north and south of the C.P.R. main line, has been formed, with Rev. J. Mayne, Pense, President, and Rev. C. Brandon, Drinkwater, Secretary-Treasurer. The meetings are held on the first Monday of each month in the homes of the members, and include worship, discussion and fellowship.

Visitor in Ottawa

"I thank God that we are privileged to live in a day when things are happening that I thought would never happen in my lifetime."

With that note running through all his messages, Rev. James C. Patton, D.D., impressed and challenged congregations and groups whom he met on a week-end visit to Ottawa.

Chairman of the United Stewardship Council of North America, and Executive Secretary for Stewardship and Benevolence of the Presbyterian Church in the United States, with headquarters at Atlanta, Georgia, Dr. and Mrs. Patton were in the Capital under the auspices of the Ottawa Council of Churches, with Rev. Arthur F. Conrad, President, and Mr. J. R. MacGregor, Chairman of the Missionary Committee, in charge of arrangements.

"The next great revival, in my opinion," he said, "will be in the stewardship of money. . . . I thank God that in my day we are beginning to realize that there is a greater need in our Churches for Christian stewards than there is for the raising of money. God only knows what would happen if we could only produce Christian stewards. By doing that we are doing more for the individual than we are for the Church."

Turning to the need for a new understanding of tithing, Dr. Patton pointed out that every Communion today is stressing the tithe, "and people are asking and concerned about it. Thus they are putting God first over all other things. We have not been honouring God much with our money, as 75 per cent. of our Church members are 'token givers'." J. R. M.

Honoured

Rev. H. B. Parnaby and Mrs. Parnaby were honoured recently by the congregation of Park St. Church, Chatham, Ontario. Mr. Parnaby, who has been assistant minister for the past five and a half years, has retired, though remaining in the congregation. A presentation was made at the conclusion of a morning service. It was prefaced by a few words from the pastor, Rev. Dan D. Gaynor, who spoke of it as an "expression of love and affection of this congregation to one who served them well as assistant pastor and for some time as minister." He added his personal appreciation of Mr. Parnaby's work with him.

Mr. W. N. Sexsmith read an appreciative address, Dr. A. A. Hicks presented a purse of money, and Mrs. Hancock presented Mrs. Parnaby with a bouquet of carnations. Mr. Parnaby replied with feeling.

Taking part in the dedication services of Lincoln Avenue Church, Galt, Ont., were, left to right: Mr. R. Miller, Chairman of the Building Committee and organist; Rev. T. T. Faichney, the President of Hamilton Conference; The Moderator, Rt. Rev. A. A. Scott, D.D., and Rev. H. J. McAvoy, the minister.

Preaching Mission

Carnduff, Gainsborough and Carievale, Sask., Churches were the scenes of an Evangelistic Mission conducted by Rev. "Bob" Elliott, Superintendent of Missions. The Sunday and Monday meetings at Carnduff drew large crowds. At Gainsborough for the following two nights, the Church and theatre were filled. A Men's Supper brought 65 to hear how laymen could play a more active part in Church life. The closing two nights at Carievale filled the Church and theatre. A supper meeting was held on Thursday, when Mr. Elliott met 60 young people from the three towns who had recently joined the Church, and sought to answer some twenty questions submitted by the group on religious and moral problems.

The Planning Committee received much commendation for their work: Rev. E. M. Graham, Rev. D. S. Collins, Rev. G. A. A. Wilson, ministers of the three Churches; Messrs. Cowan, Carr and Cinnamon.

Central Church, Bolton, Ont., Rev. Richard Watson French, minister, marked its fiftieth anniversary with Rev. V. T. Mooney, D.D., as guest preacher. Rev. A. F. Bamford and Rev W. A. Westcott, former ministers, and their wives were present.

Most of the congregation stayed after the morning service to enjoy lunch and to meet old friends.

Rev. W. A. Hunnisett, D.D., was the evening preacher. The Presbyterian minister, the Rev. J. C. McLelland, brought greetings.

Mr. Charles E. Thomas prepared a historical booklet showing the growth over the years of Central Church, which dates farther back than half a century, having its beginnings in a union of Zoar Primitive Methodist, Coleraine Wesleyan and Shiloh Primitive Methodist Churches.

Rev. William Lloyd, presently minister of the United Church at Smithfield, Ontario, has been appointed assistant to Rev. Robert W. McLauchlin, minister of St. James' United Church, Ottawa, Ontario, taking up his new duties February 1st. He succeeds Mrs. H. A. Yates, who was special assistant for two years.

Rev. Donald Campbell Munro, minister of Memorial Park United Church, Carleton Place, Ont., for over twenty years, was honoured by the congregation prior to leaving for Maxville, Glengarry Presbytery, where he has been called to minister. Presented with a cheque at his last service Sunday, January 3rd, expressions of appreciation and regret reflected their esteem.

Mr. Munro succeeds Rev. J. H. Hamilton at Maxville, who is now, on retirement, serving as assistant to Rev. J. Lorne Graham, Dominion United Church, Ottawa.

J. R. M.

25th Anniversary

Mr. Leslie Morley was suitably remembered at a recent joint meeting of the Sunday School and congregation, concluding 25 years' service as Superintendent of the Pickering, Ontario, United Church Sunday School. Speaking on behalf of the Church, Mr. Miles Chapman, Clerk of Session, said there were men and women in the congregation who had been welcomed to their first beginners class by Mr. Morley, and who now brought their own kiddies to begin their training under him. Many of the youngsters, he said, rightly regarded him as their special minister. On behalf of the congregation Mr. Chapman presented Mr. Morley with a self-winding wristwatch.

Mr. Morley, who in the past year had completely streamlined the organization of the Sunday School, thanked the congregation. The watch will help him keep time, not mark time, for while retiring from the superintendency he will continue in the choir and in the Session.

New Church

Lincoln Ave. Church, Galt, Ont. Rev. H. J. McAvoy, minister, dedicated the new Church recently, the Moderator, Rt. Rev. A. A. Scott, D.D., being present for the occasion.

In 1891 the work began in this area. In 1897 a lot was donated and a frame building erected. In 1909 Rev. M. E. Conron became the first minister, and membership climbed. In January 1951 the financial campaign for the new Church began. $42,000 was pledged over a three-year period and it was decided to erect units as the money came to hand. This was done, much of the work being carried out by the men. An offer to put in foundation and concrete floor at cost was accepted. In 1952 the concrete floor of the Church was put in. $5,000 from Church Extension and a loan of the same amount from The Board of Home Missions was used, in addition to the Church Funds. The decision was then made to finish the Church on a mortgage. Construction was continued all summer and the building completed before Christmas.

Taking part in the service of dedication, in addition to the Moderator, were Rev. C. F. Tilbury, who represented the former ministers; Rev. Harold Vaughan, Th.D., Chairman of the Brantford Presbytery; Rev. T. T. Faichney, D.D., President of Hamilton Conference; and Rev. David Gawdy, Th.D., representative of the Galt Ministerial Association.

Parkdale Church, Ottawa, Ont. Rev. Norman Coll, D.D., minister, had four students, all members of the congregation, assist him in the services on a recent Sunday. Preaching at the morning service was Hampton O. Hanna, a final year student of Emmanuel College, Toronto; Douglas B. Blair, second year student at Carleton College, Ottawa, and lay supply at Maniwaki. David R. Stewart and Keith Andrew read the Scriptures.

Mr. Leslie Morley, Pickering, Ont.

When the Rain Falls

WILLIAM GLENESK, Magnetawan, Ontario

Jesus leaves no doubt in His picture of the Providence of God, that the Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The providence of God, says Jesus, is an impartial concern for all men. God, says Jesus, is like nature. Like the sun which rises and the rain which falls upon all, without special favour or any consideration or respect of persons.

Is this what we believe? We pray to a God we expect to provide. And what has been the answer?

People have prayed for clear weather, and the rain has fallen in a flood. People have prayed for health, and their illness has become chronic. People have prayed for deliverance, and danger has only turned to bondage and imprisonment. People have prayed to live, and they have died.

Thus many a man finds himself in the doubting frame of mind which Huckleberry Finn voices very well:

"Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get it. But it warn't so. I tried it. Once I got a fishline, but no hooks. It warn't any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way. I set down one time back in the woods, and had a long think about it. I says to myself, if a body can get anything they pray for, why don't Deacon Winn get back the money he lost on pork? Why can't the widow get back the silver snuff-box that was stole? Why can't Miss Watson fat up? No, says I to myself, there ain't nothing in it."

Like Huck Finn, the Woman of Andros in Wilder's play, who was in dire distress, and prayed hard to God, apparently without success, gave up, saying: "I suppose there is no God. . . . We must drag ourselves through life as best we can."

Perhaps your idea of prayer has landed you in that slough of despond, and you are tempted to give up praying, because God has not come down the chimney with exactly what you wanted. If so, your idea and experience of God's providence has gone awry. I think of the boy who prayed that God would make Toronto the capital city of Canada, because that is what he had written on the examination paper, and he knew the mistake would lower his standing. Some see God as a heavenly storekeeper, on whose unseen counter he can place an order, which God will fill, and have delivered to your door. Or, to make it more mechanical, I know folk who feel that the Lord is like a slot-machine: that as soon as they insert a coin in the form of a prayer, God will provide.

These instinctive but mistaken notions of the providence of God came to a head in the early years of the Puritan Fathers in New England. They were so sure that every rain and every drought was brought about by God in reward or punishment for their virtues or their vices. But if Jesus is right when He says of God: "he makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," then the Puritan Fathers and their doctrine of special providence are wrong. Theirs was not a true picture of God's love.

Scripture is full of testimony that it is not true. That is the whole point of the Book of Job. The God who came in Jesus is not a God of simple moral justice where the good are ever rewarded and the evil punished. The argument of the Book of Job is that there is no guarantee in history that the righteous are rewarded. Far from it. They are often the ones who go down to defeat. Job found that if a man did wrong, he was convicted. But if he did right, his head was still held down. Job concluded from his own experience that this is a confused kind of a world, where the righteous are not always rewarded, nor are sinners punished. Or, as the Psalmist spoke out of his own trial and testing:

"Truly God is good to the upright, to those who are pure in heart. But as for me, my feet had almost stumbled, my steps had well-nigh slipped. For I was envious of the arrogant when I saw the prosperity of the wicked."

I am suspicious of the man who points to his millions and says they are God's answer to his prayers. Many a man thinks that because he tithes, or in some other way contributes to the work of the Church, that his own means of making money will by some magical way be augmented. Take the case on the other hand, of the man who believes the Bible when the Psalmist says: "Blessed is he that considereth the poor, for the Lord will deliver him in time of trouble." There was a man who in the striking days of the thirties extended credit to striking miners in the United States, and lost his business. Thus in the sunset years of his life, at the age of 78, he was faced with bankruptcy. What could that man make of a world where there is no simple reward for his virtue? There was no simple connection between his goodness and the fortunes of his life. Here was a man who considered the poor, and was not delivered in time of trouble. He discovered that the same law which punishes the criminal, punishes the saviour.

When you pray for special favours, expecting God to enter into your affairs, and do your deeds and think your thoughts, you are not talking to the God who is Father of our Jesus Christ. That is what Jesus argues in His painting of God's care. God is impartial in His love for all His creatures, bar none. He has no favourites, but "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He leaves the practice of life to His people, to use as we choose to use it. Jesus makes that point in the sermon. We are the light to shine and the salt to savour. We are up the wrong tree when we call on the Lord for last-minute reinforcement to save the day.

In wild days in Scotland some years ago, Sir David Ramsay met Lord Rea, and his Lordship said: "Ah me, God mend all." Whereupon Sir David replied: "Nay, by God, Donald, we must help him to mend it." God is not poking His heavenly nose into our history whenever we want Him. Christianity is not, as one man has said: "an effort to lobby in the courts of the Almighty for special favours," but a crusade of concerned folk carrying the Cross of Jesus into every situation of our common life.

If you expect our Lord to take your side in every argument, every battle, every investment, every business deal, every sale and undertaking, your idea of God's love is wrong. To pray that way is to turn our faith into a religion which borders on and plays with magic. For magic is ever the attempt to bend the forces of nature to serve our human life. While religion, and Christianity is ever the attempt to bend our human life to the vast just merciful will of God.

Our Lord is beyond the ups and downs of this tragic world, and He brings "to one same dust, the just and the unjust." Though we are wrong when we think He should put up a special umbrella for us when the rain falls, yet we can see in His inclusive care that whatever befalls us, He will never forsake us.

Jesus knew that when a shaky tower falls, that Tower of Siloam, and topples to the ground, falling on human life, it does not pick out the sinner and spare the righteous, but falls on them both.

He knew that when you consider two farmers: one likable, good and kind, and obedient unto God; and the other wicked, unkind and evil in every respect, when the rain falls, it falls on the farms of both.

We know that when an earthquake comes to a city, as it did to San Francisco, the calamity struck at every level of living. The steeples of churches fell as fast as the saloons. The sinner was not

(Continued on page 27)

Every Man His Own Evangelist

It was soon after Eastertide last year that the minister of the Olde Davenport Road United Church, Toronto (Rev. Allan H. Ferry), concerned over the increasing number of families moving into his district, who professed to have no interest in the Church or in the Christian life, announced a series of "Evangelistic Services" to be held in his Church. They were not spectacular; in fact they lacked many of the features usually associated with evangelistic services—there were no visiting evangelists, no special choirs, no trumpets or guitars. The congregation, led by the Director of Music, sang in unison, a number of "Songs of the Gospel"; the choir used these for their anthems; sometimes there was a guest soloist known for gospel singing. The series of addresses every Sunday night from May to June dealt with "The Good News"—what is it? to whom was it addressed? what has it to do with me? the Good News for my friends, the Good News for Capital and Labour, and for the Nations. There were no appeals for decisions, no inquiry rooms; each address ended with the statement "If the Holy Spirit is speaking to you, heed and obey; there can be no other way for happiness and contentment." It is admitted that when the June communion arrived and there was not a single addition to the membership "on profession," there was disappointment. But the series of services were resumed in September following the summer break, and continued throughout the fall and early winter Sunday evenings. The subjects now chosen had to do with the Christian Faith—"What IS Christianity"? "What does Christ expect of a Christian?" "What is there in it for me"? and so on. In November, the First Chapter of John's Gospel was used to present Christ as John knew Him, and every service concluded with an appeal for "decisions." A card was used; on it this simple statement "I love the Lord Jesus Christ, and desire to do His bidding and to Witness for Him. That I may be given strength and guidance to do this, I request admission to the full communicant membership of the Church of Jesus Christ through this congregation." The minister called on every one who signed these cards, and had a personal talk with each. The result? One of our largest additions to the communicant membership at this December communion; thirty on profession of faith, six on certificate. Said one man, "I have been coming here off and on for 13 years, with no particular desire to do anything more than take the exercise of coming on Sunday. But now I want to help to keep the Christianity that costs something." Yes, Evangelism is vital, and it can be quite simple; but no matter what else we do, every preacher must be his own evangelist. A. H. F.

Significance of Science for Religion

Christian Faith and Natural Science

By Karl Heim, translated by N. Horton Smith. (Toronto: The Ryerson Press.) $4.00.

The Transformation of the Scientific World View

By Karl Heim, translated by W. A. Whitehouse. (Toronto: The Ryerson Press.) $4.00.

These two books are important enough to rate a formal introduction. They are translations based on the two parts of the work entitled **"Der Christliche Gottesglaube und die Naturwissenschaft": "I Grundlegung"** (published 1949) and **"II Die Wandlung im naturwissenschaftlichen Weltbild"** (published 1951). They are the fourth and fifth volumes of Professor Heim's major work, **"Der Evangelische Glaube und das Denken der Gegenwart."** Karl Heim is Professor of Theology in the University of Tübingen, Germany. But all this sounds unduly formidable. Each of these books can be read independently of the other (though there is certainly advantage in reading the two together), and they have been competently translated into English.

Reading these books has been an exciting and rewarding experience. Mind you, it hasn't been easy. Professor Heim's thinking on his subject goes deep and ranges wide, and following him demands effort and concentration. (Fortunately, he is a good teacher as well as a profound thinker: he pauses frequently to summarize, and he leavens his lump of abstract ideas with illuminating analogies and vivid illustrations.) It is worth a lot of effort, however, to be in on the breaking of new intellectual and spiritual ground, to feel as Keats did on first looking into Chapman's Homer. The author hopes by these books to give "the discussion between Christianity and the scientifically-educated world . . . a new impulse and perhaps to direct it into a new and profitable channel." It will be surprising—and disappointing—if he doesn't succeed.

The apparent conflict between science and the Christian religion is not the dead issue that so many Christian apologists have hopefully labelled it. It is, on the contrary, a very lively issue—particularly among students and professional men—and, at a time when all thinking is influenced by science, it must be faced and decided by each of us for himself. This can be done in three ways. One can abandon the Christian religion as the secularist does. One can abandon science as the fundamentalist does. Or, thirdly, one can bring the two into harmony, recognizing that Christianity with its central doctrine of the Incarnation is inescapably bound up with Nature, and that sound science is an aid—a necessary aid—to the development of a sound and satisfying theology for our time. This does not mean that Christians are to permit themselves to be tossed to and fro and carried about with every wind of scientific doctrine. Rather, "we are to grow up in every way" (including the scientific) "into Him who is the head, into Christ."

Heim has chosen this third way of treating the problem, and he has done it radically, thoroughly, and with uncompromising honesty. It is evident that he is unusually well qualified for the task. He has a far better understanding of natural science, its methods, results, and philosophical consequences, than have most philosophers and theologians — better even than most practising scientists. And his mastery of theology and philosophy is balanced by a thorough knowledge of Scripture and a deep, all-pervading Christian faith.

The first book is, as its German—but not its English—title indicates, the one in which he lays a philosophical groundwork, "a firm basis which will render us independent of momentary currents of scientific opinion." He considers first the relation between the objective world and the "ego" which observes it but is not part of it, and then the relation between "God, the Ego and the World." His intention is "to demonstrate in a form which is intelligible to any thinking person that not only the ego but also the reality of the personal God in fact belongs to a dimension which is different from that of everything which is accessible to scientific investigation." In this he makes striking—and to me most helpful—use of the idea (itself a gift of the sciences) of the plurality of spaces. Then, in the second book, he proceeds to a "consideration of modern natural science, the principal conclusions of physics and biology, and the position which Man occupies within the contemporary conception of nature." He is particularly concerned to show that modern science has effectually destroyed faiths in the "absolutes" — the absolute object, absolute space, absolute time, absolute determination — that for so many in a science-dominated age have supplanted the faith in the one true absolute, God. This does not mean that modern science provides the way to God, but it does mean that science does not provide a satisfactory substitute for Him.

Of the two books, I found the first the more satisfying, but both succeed admirably in doing what, I am sure, the author intended: bringing fresh insight to bear on a perennially important problem and stimulating a good deal of concentrated thinking on it.

"Any thinking person" would benefit from a study of either, or both, of these books, but for theologians, philosophers, and all those who really desire to understand the significance of science for religion they are required reading. L. H. C.

BOOK REVIEWS

The Biblical Faith and Christian Freedom

By Edwin Lewis. (Toronto: The Ryerson Press.) $4.25.

"The man for whom his faith-relation to Jesus Christ as the self-disclosure of God is the one great fact that profoundly matters is a free man in respect of all else and all men of like faith with him are equally free." This is the thesis of the book. It is a sorely needed message. All that is currently written and spoken about the helplessness and hopelessness of man is misleading unless it leads to some assertion of what man can do through faith in Jesus Christ.

Sound scholarship linked with the evangelical spirit is shown throughout the book. All the constructive insights of Biblical criticism are used to stress the conception of freedom in Jesus Christ.

Then this conception of Christian freedom is applied to the problems of our age in ecumenical relationships. If the clear vital exposition of the author is true, the course for the Church's life is clearly charted.

It is very encouraging that a book like this should appear amidst the confusion of our religious thinking today. Assuredly the freedom of the early Christians, recovered in the Reformation, revitalized in the Wesleyan revival, is in danger of being submerged by ecclesiastical institutions and ceremonies today. Lewis has done a great service in recalling to our attention the essential factors in the Church tradition.

I cannot recommend this book too highly. H. G. F.

"The Root of the Vine" Essays in Biblical Theology

By Anton Fridrichsen and other members of Uppsala University. Introduction by A. G. Hebert, D.D. (Toronto: The Macmillan Co. of Canada, Ltd.) $3.25.

The eyes of the theological world are fastened upon the Scandinavian countries. The renascense of Kierkegaard, the cultic theory of Mowinckel, and the present volume of essays, are cases in point.

I found the essay on Jesus, St. John and St. Paul particularly refreshing and relatively novel. A generation ago, F. H. Scott found one of the sources of the Fourth Gospel in St. Paul. Fridrichsen regards the Pauline and Johanni theologies as being two indepe dent developments. The suggesti is worth considering.

R. M. P

"God Hidden and Revealed

By John Dillenberger. (Philad phia: The Muhlenberg Press $2.50 (Am.)

The conception of the de absconditus, or hidden God, traced from Luther, through t Ritschlian development, to Ott Brunner and Barth. Profess Dillenberger finds revelation a hiddenness to be correlati aspects.

German theology seems to r to be unnecessarily ponderous. agree with our author; but should be inclined to state h view more generally. All expe ence, whether human or Divi has a positive and a negati aspect.

Luther was one of those towe ing religious geniuses who appe only once in centuries. I am grat ful for any light thrown upon hi

R. M. P.

Studies in Deuteronomy

By Gerhard von Rad, S.C.M. Pre (Toronto: Ryerson Press.) $1.

This is a study of Deuteronor in the Studies in Biblical Theolo Series, by a German theologian. was written in Germany in 1945 and Deuteronomy is seen to ha special implications for this h torical situation.

Here is Biblical scholarship at best, and directed to the end bringing to light the great insigl revealed in ancient literature. one can afford to miss this stu I recommend it especially for tea ers of religion. H. G. F

Within Our Power

By Raymond B. Fosdick. (T onto: Longmans, Green & C $2.00.

Like the little book by his na sake, Raymond Fosdick's 114 p adventure into practical livi revolves around the problem faith. If the emphasis of its c panion volume is on the things the Spirit, this one invades work-a-day world and attempts translate the Biblical text: "W without fear" into realistic ter and situations. W. B. G

"Heralds of the Gospel"

By H. T. Lehmann. (Philad phia: The Muhlenberg Pres $1.25 (Am.)

What one preaches is at le as important as how it is preach In Jesus Christ the Kingdom God has come, is coming, will come. The Incarnation is starting-point of the entire Ch tian movement. The second com of Christ is its goal.

My main criticism of this b is that its conception of preach is too narrow. It is marred b pious provincialism. The Inca tion is the central fact of spiritual culture, whether Bibl or extra-Biblical. Preaching the connecting link between spiritual culture and the mod world. R. M. I

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Messenger by Night

By Mary Evans Andrews. (Toronto: Longmans, Green & Co.) $3.25.

The scene of this interesting book is laid in Rhodes, one of the "Isles of Greece" of which Lord Byron sang.

The hero is a teen-age boy, whose family felt the full weight of Italian occupation. As this grew harsher it only confirmed the people in their opposition and in their determination to be free. Through an Underground organization they co-operated with the British Air Force. By great good fortune our teen-age hero was chosen to carry an important message to the Commandos who were planning an attack. This task was heroically performed.

It is a good young people's yarn, with the hint of a charming love story running through it.

J. H. A.

Ups and Downs

By Beatrice E. Fletcher. (England: Arthur H. Stockwell, Ltd.) 4/6.

This author, who is gifted with a genial vein of humour, has chosen to write her reminiscences in prose and verse. This little book contains twelve original poems.

A. A. D.

Conquest By Terror

By Leland Stowe. (Toronto: Random House.) $4.50.

The distinguished Pulitzer Prize winner, Leland Stowe, who gained an intimate knowledge of Iron Curtain countries during the Second World War, has written a book which every Canadian should read, ponder and inwardly digest. It explains how 90 million people have come under the Communist yoke without resort to open war. It reveals the sinister techniques by which once free nations have become helpless tools of Soviet imperialism. This is a grim book, but no grimmer than the facts.

With God in Red China

By F. Olin Stockwell. (Toronto: Musson Book Co.) $3.50.

This book is much more than a critique of Communism in China. It is that, and it presents the most realistic and objective review of communistic thought and action in China that has come to my attention. Although the author was, as he claims, unjustly imprisoned for two years by the Communists, and spent half that time in solitary confinement, there is not a word of bitterness or resentment in the book. Indeed the interpretation of Communism is much more favourable than we have come to expect in the writing of missionaries.

The story is really a testimony regarding the realized presence of God in adversity and the efficiency of His Spirit to give leadership where no other guidance was possible. The activity into which he was led in the way of New Testament study and hymn writing no doubt saved him from physical decline or mental collapse, or both. As to the objective results, he has mercifully excluded samples of his poetry from this book. His New Testament interpretation is recorded at length. Although this reviewer is not qualified to appraise its worth, it seems to me to display real insight. The centre of the story, however, is the miracle of the Divine Presence, in its reality and power.

Discussion among reviewers, and later among readers of the book, is sure to rage around the fact of his false confession offered to the Communist authorities as a means, and apparently the only means, of getting him out of jail. He admits that he lied, and is at some pains to justify his action. After much thought I find myself incompetent to pass judgment at this point. I have never been a prisoner in China, nor subjected to the "brain washing" of the Communists! As one reads the painful story, Pilate's age-old question, "What is truth"? comes back with renewed emphasis. Summing it all up in the light of limited knowledge, I do not find the author's apologia fully convincing.

The book is intensely interesting and should be regarded as "must" reading for every minister and missionary in North America.

J. H. A.

Canon Cody of St. Paul's Church, Toronto

By Bishop William Charles White. (Toronto: The Ryerson Press.) $4.00.

In this "outline biography" of one who ranks among the greatest sons of the Anglican Church, one whose sixty years of service and influence upon the growing city of Toronto and, especially on St. Paul's Church in the city, Bishop White has managed to give his readers a glowing tribute to his friend, Canon Cody.

The limitations of this biography are clearly seen in the title, **Canon Cody of St. Paul's Church.** It is that and other things are apt to be overlooked. He was called to St. Paul's Church on April 17th, 1899, and that started his work there that really only finished with his death on April 27th, 1951, when he was Rector Emeritus. The Church progressed in numbers added and grew until the present Church was built in 1913.

With many other interests than the Church itself, it is a marvel that so much activity could have been carried out until almost the day of his death. St. Paul's Church and the Presidency and the Chancellorship of the University of Toronto are the two things which outstandingly engaged his interests. On St. Paul's Church the emphasis of this book is laid, the speeches, addresses and sermons of that ministry being the high notes of the book. In these things, the love of the Bible, the walk with the Risen Lord, the visiting of the sick and the afflicted, the great sorrows, the loss of his son Maurice and his wife, and the honours and privileges which came his way, this man lived his days.

H. D. R.

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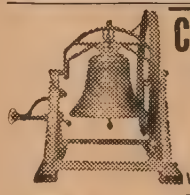

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Letters

"About Time"

Dear Sir, — Your leading Editorial under the above title in the December 15th issue will again stimulate the concern long felt by many regarding Roman persecution and intolerance.

It is not quite true, however, to say that both Britain and America have turned a blind eye to this unpleasant feature of ecclesiastical totalitarianism. If you mean that the Governments of Britain and the United States have taken no action, you may be right.

Certainly, representations have been made to both Governments from time to time by the protesting clergy. I imagine a Government Department would be unlikely to make a song about any approach it had made to the Roman Church.

On October 29th, the **Christian World** carried an Editorial under the heading "Roman Catholic Intolerance" in which Dr. Nathaniel Micklem was quoted as saying: "The Roman Church is a school of saints and a Christian Church, but it is also an organized international pressure-group, . . . etc., etc."; while on page 7, Frank Jennings, a man familiar with Roman Catholic ways and life, tells us that "Quite recently 49 packages of Bibles were sent to Spain by The British and Foreign Bible Society. They were held up at the frontier, then returned to the Society. Maybe the answer is nothing short of the spread of such literature. The Romans seem to be afraid of the Bible. They should be considering what it did for and through Luther."

It will be interesting to see what the outcome of the action taken by the Toronto Presbytery will be. I suggest we wait and see, but I very much doubt if we will hear that Lester Pearson has achieved anything with the Roman Church.

Arthur Packman.
Jarvis, Ont.

Dear Sir, — Your Editorial in the Dec. 15 issue of **The Observer** entitled "About Time" was very timely and much appreciated by those aware of the intolerance of Rome. However, the suggestion of an appeal to a Member of the Government would at best bring only temporary results.

Roman persecution is an old, old story, and I believe it is high time something really effective was done about it if the Protestant Churches are to survive.

Rev. George R. McFaul, for years pastor of a French Baptist Church in Ottawa, Ontario, in his documented lectures delivered at Christ's Mission in New York states plainly that if one refuses the Light of God's Word and remains within the Roman Catholic Church trusting in false doctrines promulgated by man, there can be no salvation.

It is Christ that saves, not the Roman Catholic or any other Church. Therefore, not outside of the Church but outside of Christ there is no salvation.

Mr. McFaul asks the question, Was Peter ever Bishop of the Church of Rome? And his answer is an emphatic No. Therefore the present Pope is not his successor, consequently the whole Papal fabric falls to pieces. Why? Because it is founded on a lie. (It is easy to see where Hitler got the idea that the bigger the lie the more likely it will be believed if only told often enough and loud enough.)

If it is true the Roman Church is founded upon a lie; if it true the Roman Mass was invented centuries after the establishment of the Christian Church at Pentecost; if it is true that the Confessional is another invention to get power and influence and an entrance into the secrets of individuals and families, and through this power dominate the people, then what is needed in Canada today to save it from becoming another Spain is a strong, determined, continuous denunciation of Rome's false doctrines and dogmas, from every Protestant pulpit, coupled with a mighty Evangelistic Campaign to win our French Canadian citizens to the Jesus way of life. Christ is the answer to our problem, and He alone can give us the Victory.

B. W. Turner.
Hampton, N.B.

"Our Relatives"

Dear Sir,—Thank you for your editorial (Jan. 1, 1954) entitled "Our Relatives." In modern parlance I think you've got something there. There are just one or two points that I would like to have cleared up.

First, you say, "only let a person take strong issues with any institution, religious, political or economic, except, of course, Communism, and he is branded a bigot, narrow, intolerant and a fanatic." I agree, but what is the cause? Has the Church, perhaps, had a part in bringing everything down to one dead level by encouraging men and women to adopt a stoic attitude of quiet, calm, passionless tolerance toward everything they meet in daily life?

The Week of Prayer booklet for 1954 contains this quotation: "Why were the saints saints? Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on and on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable." No doubt there is some truth in this, but the point is should one be cheerful, and patient and agreeable about everything? This statement purportedly hangs in the vestibule of a certain Church, and one wonders how many of the people who read it are persuaded to close their eyes certain glaring faults in society order that they may continue be patient and agreeable.

There is much more that cou be said on this subject, but t restrictions of space must observed. Just what is the nor of Christian behaviour with rega to greed, lust, drunkenness, a the like? When is one justified becoming incensed or even viole as you suggest in your closi paragraph? May we hope for fu ther editorials along these line

Prescott, Ont. M. B. Jose.

Dear Sir, — Your editorial "Our Relatives" has created certain amount of confusion as just what you are advocating.

Surely you are not advocatin a return to the dogmatism authoritarian religion such as w prevalent three hundred yea ago? The psychologists and ps chiatrists tell us that the chara teristic of our age is rebellio against authority. And even suc a born dogmatist as Dr. Semp of North Bay recently wistful observed that Church people d not seem willing today to take th lead of authority. Dogmatism wi just not go down today.

But, if you are advocatin prophetic religion, that is, a fres approach to God, how do yo expect to find it in Christianity For the basic characteristic Christianity is its belief that already has a perfect, complet and final revelation of God. Th is essentially why it has adde nothing to its Bible for the las fifteen hundred years. We hav now a scribal religion, dedicate to the preservation and interpreta tion of the minutes of previou meetings with God, but unwillin to discuss new business or to hav a fresh meeting with God.

Gordon Harris.
Manitowaning, Ont.

Dear Sir, — On the Editoria page of **The Observer,** Jan. 1s 1954, issue, the writer advocate more of **"Thus Saith the Lord."**

There is much of intrinsic valu in the article; but surely a dange signal should be given. History— Biblical—as well as modern every day history, reeks with horror and persecutions, all under th caption "Thus Saith the Lord."

May the Good Lord deliver u from **"Authority As Such."** Fa better for the pilgrim (even if bit bewildered) to be searchin for the light, than be directed b the voice of authority along narrow dark and cruel road.

Turn on your radio almost an Sunday and hear the differen voices calling **"Thus Saith th Lord."**

From "Rome," "Utah," t "Canada's Back to the Bible,

.c., each voice particularly abso-
ıte. (No relatives here.)
And the listener tries to co-
·dinate these voices with One
ho said "Love your enemies,"
Do good to those who despite-
ılly use you," and "Inasmuch as
e did it unto one of these my
ttle ones, ye **did it unto me.**"

A. Ernest Sherratt.
Mayerthorpe, Alberta.

tatement Challenged

Dear Sir,—I am moved to say few words about the closing aragraph of the short article by 'olycarp in the Jan. 1st issue.

First — The prominent "Can-dian" quoted has long been noted or his delight in making provo-ative statements, some of them, s was the one quoted, so shock-ng that his hearers are moved to vonder whether he really believes vhat he says, or is just talking hat way to stir things up.

Second—If Polycarp was pres-ent he knows that the speaker quoted did not get away with his outrageous statement. It was lefinitely challenged by the Chair-man immediately at the close of the address, and later from the floor by an Officer of the R.C.N., whose challenge was warmly sup-ported by the audience.

I am quite sure that the senti-ment of the whole audience was strongly opposed to the speaker's statement about religion. And it is worth noting, too, that the audience was not specifically a Christian gathering. There were members of several other Faiths present, some of whom I know disagreed as wholeheartedly as any Christian present.

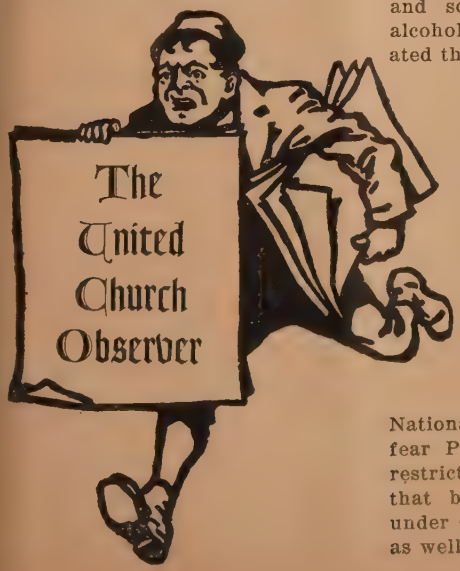
I do not recall any other state-ment made during the Conference that brought the hearers so sharply up against the question of the place of religion in life.

Couchiching Conference
Member.

We Agree

Dear Sir, — As a newsboy, I think the drawing of the boy selling **The Observer** on page 25 of the January 1st issue, is awful. Nobody would guess he was sup-posed to be selling "good news."

David Marshall. Cornwall, Ont.



A Wrong Impression

Dear Sir, — The digest of my letter offering an interpretation of Zechariah, Chapter 3, leaves a wrong impression. The strong objection to poor raiment in Church was Zechariah's, not mine. I merely questioned Mr. Nichol-son's use of the passage.

Is there not some way of reduc-ing the delay in publishing letters and news from the Churches? I surmise that Paul's letters found their way around the Mediterran-ean faster than letters reach **The Observer** readers. Early October's news lacks a certain quality of freshness when it appears in Jan-uary. And what if it takes until March to correct an erroneous impression! The brains that have given us our streamlined **Observer** will surely find a way to provide us with jet-propelled news!

Allow me to nominate you, Mr. Editor, as Chairman of an Asso-ciation for the Abolition of Sum-maries. The appeal of a letter lies in its individuality. Insist upon very short letters, but please do not pre-digest them — it takes away the flavour.

E. M. Baird.
Edmundston, N.B.

Liquor Traffic

Dear Sir,—The article by Mr. W. H. Sterne in the August 15th number on "Nationalization of the Liquor Traffic" alarmed us very much. We are grateful to him for putting the facts so clearly before us, and we, too, wish to protest against the action of the General Council of the United Church in approving this project. Your recent editorial, giving figures, shows that Prohibition did a great deal of good in the short time it was in force, and drunkenness and all its attendant evils quickly increased after it was repealed and Provincial Liquor Control was introduced. There is no reason to believe that the Dominion Govern-ment (even with greater powers) would be more successful than the Provinces have been.

We fear that there are very few men with sufficient moral strength to handle such a home-wrecker and soul-destroyer as beverage alcohol without being contamin-ated themselves. Once in the hands of the Government, if there were abuses (as there would be) there would be no higher authority to which we could appeal. We are under the impression that we would have to have a campaign under strong and determined leaders and then a refer-endum before we could have a change.

Dr. Coleburn says: "Liquor Dealers fear Nationalization," but do they not fear Prohibition or any form of restriction? It also seems to us that bootlegging could thrive under Government ownership just as well as it was said to have done under Prohibition. We once heard a speaker say that Nationalization would be giving us half a loaf, but we think it is more like being given a serpent instead of a fish.

Alice M. LeBrocq, President,
Margaret H. Fullerton,
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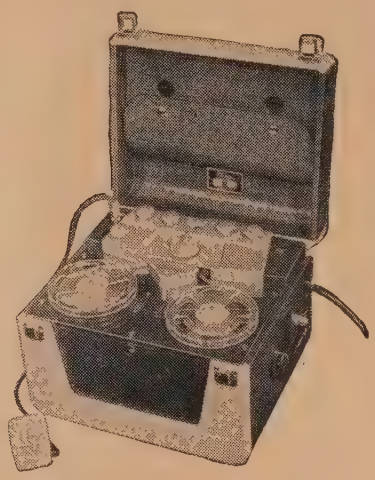

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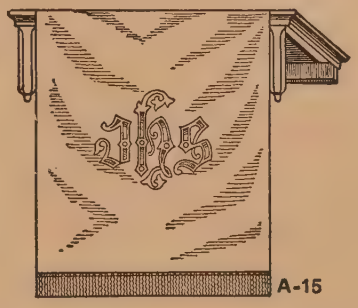

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If All The Facts Were Accepted

AUBREY FULLERTON, Edmonton, Alberta

From many points over this continent there is evidence that universities, secondary colleges, and higher schools, including Church-related institutions, are having difficulty in financing themselves. Running costs are increasing; revenues from invested funds are falling; benefactions and endowments seem to be drying up. The immediate consequence is headaches for college administrators.

In these circumstances more reliance is being placed on the loyalty, generosity, and enterprise of the alumni of many schools concerned, and from time to time reports are coming of some quite heartening assistance from that source. The chances are that a good deal of emphasis will be laid upon alumni goodwill in scores of cases that now are facing knotty problems of how they shall carry on.

It may be that a greater appeal to alumni interest and support in the immediate future would have some relation to a more definite and courageous pronouncement on the purpose and motive of the higher education for which the colleges exist. In the whole educational scheme of today there is room for a franker and more really honest statement by the colleges — of both university and preparatory grade, scientific, theological—of the basis upon which they operate. At present there is more misunderstanding on this point than there is any need to be.

A Braver Note

A single instance is the quite too common conception of a difference, amounting sometimes to a wide and almost impassable chasm, between science and religion. That difference is making itself felt, detrimentally and unnecessarily, on the prevailing idea of the respective fields occupied by the two major interests, so that a conflict between them is inevitable. The effect of such a hurtful misconception is felt even in the high school system of the times, while in the religious field it is doing a great disfavour by narrowing and cramping the understanding of what are the verities of religion — God, creation, man, physical and natural law as related to the fact and power of God. There is need of a braver note in the teaching and preaching of the colleges and the Churches alike on these high themes. Things won't be quite right until there is a closer connection and a fuller understanding between these two cultures than there is now. The great and greatly affected "public" stands in need of more information and leadership along both lines.

Macalester College in Saint Paul, Minn., is a Church-related (Presbyterian) institution that seems to have gone quite a long way in this fuller and braver confession of faith. It works in close harmony and neighbourliness with the University of Minnesota and gives courses leading to its own degrees in the basic humanities, arts and sciences, economics, engineering, languages, education, religion, music, and kindred subjects. Biology is one of its strong features; public health service is another. In religion the faculty has been conducting a research study for the past two years on Christianity in higher education, and "The Nature of Protestantism" was on last year's curriculum. The college enrolment is about 1,500 students.

Macalester was founded in 1874. At its opening in that year, the first president, Rev. Edward D. Neill, D.D., said this about its working theory, its viewpoint, and its plans:

"The college delights in every discovery of the microscope or telescope. It accepts any fact fairly proved."

That was a significant statement and 79 years ago was an advanced position for any institution to take. Not every such college, or even university, in this day is willing to go so far. A long-time member of the Macalester faculty told me that the college has kept its high pledge ever since.

Said President Dr. Chas. Turck one year ago: "Teachers are expected to present all sides of every question so that the students may learn to think for themselves." Facts "fairly proved" must surely have included in eight decades many questions of that sort about which there is not yet general acceptance in some Church and educational circles in Canada. May it not be that the time has come to bring present positions up to date, to the end that religion and every other human concern may be known as kindred truth?

One of the material advantages would perhaps be a more open-minded and purse-minded attitude on the part of college alumni and other friends of higher and better education: they might be more effectually moved to help in future time of pecuniary need.

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Paid off in under four years, the mortgage on Maisey Hall, Sandwich (Ont.) Church, was burned in a special ceremony recently. Seen above, left to right, are: Rev. J. A. Walker, minister; Mr. O. M. Paterson; Mrs. Charles Neilson, president of the Women's Auxiliary; Mr. Clarence Staddon, builder of the Hall; Mr. Robert Maisey, who lighted the mortgage, and Rev. R. W. Young, Ridgetown, pastor when the Hall was built. The three laymen composed the building committee in charge of erection in 1949 at a cost of $24,000.

The South Russell branch of the Ontario Council of Christian Education completed a course of five weeks on "The Personal Religious Life," with the Rev. Thomas McNaught, minister of St. Andrew's and St. Paul's United Church, Russell, Ottawa Presbytery, as leader. Meeting at the home of Mr. and Mrs. Robert W. Gamble, other ministers participating were Rev. James Taylor and Rev. R. W. Carr, Kenmore, Ont. J. R. M.

Deadline

By William Corbin. (Toronto: Longmans, Green & Co.) $3.25.

News reporters are fascinating people. The busy newspaper office appeals to any boy fond of adventure and with a flare for writing exciting stories. Such a book is *Deadline*.

The stern city editor, Dan's nose for news, the difficult assignments, and the story that cleaned up a bad mess—all make a thrilling tale.

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Let's Make It a Victorious Finish

During the past year many have shown the reality of their faith by generously providing the gifts necessary to send forth those who proclaim and demonstrate the Gospel. The extension of the Kingdom of God depends so much on the practice of the principles of Christian stewardship, and the Missionary and Maintenance Fund is the channel through which the entire United Church constituency may share.

With gratitude we report that at this date, January 14th, the total is $369,478 ahead of the same date a year ago. In a few days the books of the Treasurer will be closed. In the issue of **The Observer** for March 1st we hope to give the total for the year. Will it be sufficient to meet the $3,850,000 Budget of Need? We await the final result **hopefully.**

May the Divine blessing rest upon all who have "cheerfully given." The work made possible is bringing blessing to a multitude of needy folk in Canada and Overseas.

	To Jan. 14th 1952	1953	Objective 1953
Newfoundland	$ 29,917	$ 34,985	$ 56,660
Maritime	268,049	293,764	369,354
Montreal and Ottawa	331,417	367,490	443,259
Bay of Quinte	216,384	247,518	313,722
Toronto	635,507	712,245	784,448
Hamilton	391,590	444,931	494,497
London	350,184	386,547	483,263
Manitoba	190,000	212,556	259,260
Saskatchewan	158,460	183,767	207,453
Alberta	160,221	189,134	209,519
British Columbia	162,844	189,715	206,241
Donations	11,283	12,682	22,328
	$2,905,856	$3,275,334	$3,850,000

DENZIL G. RIDOUT, Secretary.

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for February 7

CHRIST THE LIVING BREAD

St. John 6: 48-59, 66-69.

"Bread" is one of the great symbols through which Christ is presented in this fourth Gospel, and that presentation is summed up in the words of the Master at the beginning of the lesson text. The words are uttered against the background of the miraculous feeding of the multitude, which, by the way, is recorded in all four of the gospels. Jesus had just been occupied with the task of feeding an immense crowd of hungry people. He had supplied bread for all, whatever the condition or station in life. They were all in need, and their need was met in a miraculous way. Their trained Jewish minds must have recalled the feeding of their forbears with manna in the wilderness.

What could be more fitting now than a message on bread — the bread of life. Jesus said "I am the 'Bread of Life'." Those who wanted to be skeptical took it literally and asked "How can a man be bread"? They knew Him as Jesus, the carpenter's son from Nazareth. Others were perhaps consciously hungry in their souls, and to them Jesus' saying here suggested there might be something in His teaching which they were not getting from their leaders.

A comparison of the Roman Catholic mass with our "communion" will serve to teach the spiritual truth which Jesus here stated. They feel they must actually eat His body and drink His blood to become possessed of His presence. We take the bread and the wine as symbols, and by faith take Him to our persons and feed upon Him for nourishment to our souls. We take His truth into our minds — and we derive from Him something of His power, His virtue, and His confidence in God.

This is the bread Christ offers us, and none need go hungry for the want of it. It is a vital part of our faith that Christ makes Himself available to the one who accepts and trusts Him—lives by His precepts and surrenders to His mastery.

Lesson for February 14

"CAN THIS BE THE CHRIST"

St. John 7: 37-52; 8: 12-19.

This is not an easy lesson to understand or to teach, yet its importance is beyond question. It is John's record of the beginning and the development of hostility to Jesus which culminated finally in the crucifixion. Let us first clarify the lesson title. The term "Christ" is the Greek form of the Hebrew "Messiah," which means that when this term is applied to Jesus it is an acknowledgment of His Divine nature and mission. The Jews today do not disbelieve in Jesus—the historic figure—but they do not accept Him as "Christ."

The disputes in our lesson took place in the autumn preceding the death of Jesus — probably about six months before. There was open hostility already on the part of official leaders among the Pharisees, and these were quick to capitalize on the questionings of those who wanted to believe and who felt from their experience that Jesus was unique—a prophet —perhaps even the Promised One. Some said "This is the Christ." The determined antagonists raised the question concerning His origin. This man comes from Galilee and the Messiah was to come from Bethlehem. (They had forgotten, or else they wanted to forget.)

All the while Jesus goes on with His matchless teaching about life —the Water of Life—the Light of the World—and His authority, along with His winsome presentation and the vital character of the message itself were making a way for Him in many hearts.

This latter thought is the thought for emphasis as we remember the general theme of our lessons—the Gospel of Divine Love. Jesus is always His own evidence. In that His questioners spoke truly. But He Himself touches here on the complementary truth that He has the evidence of God. Jesus turns the argument back upon His accusers. They did not know God or they would by that fact know Him for what He was.

Unbelief is the special sin that ruins men's souls. From that sin we are delivered when we come close enough to Him to discern God in Him.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1954 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Senior Women's Club Second Anniversary

Fifty-five members and friends of the Senior Women's Club of Trinity Church, Toronto, sat down to a Birthday Banquet on Nov. 17th. It was a second birthday of a club that has come to mean a great deal to older women in the neighbourhood of that Church. It started by holding monthly meetings, but has come to mean so much to its members that they changed to meetings every second week, and now meet weekly. While it was initiated as a ministry to serve the older people, they have made it another instrument of the Church to serve the congregation and the community. Under the leadership of Mrs. Lottie M. Vowles, and the constant encouragement of Dr. Crossley Hunter, this group has rapidly become one of the most active organizations in the Church.

Weekly meetings begin at 11 a.m. Each member brings a lunch. Soup and tea are served at the Church. Small donations from each woman help to cover the cost.

At the birthday party there was an interesting review of the development of this club. Reports told of preparations for a Christmas tea and sale of work, work done on cancer dressings and mending for the Victorian Order of Nurses, scarves made for the cub pack, and $200 raised in last year's special project.

Rev. Leonard Hatfield, Associate Secretary for the Council for Social Service of the Church of England in Canada, gave the address of the evening on the subject "Silhouette Time."

In these days when medical science has lengthened the life-span of men and women, other Churches will increasingly find it necessary and important to give their older people a larger opportunity for fellowship and service such as the Trinity Senior Women's Club has done.

Morrison St. Church, Niagara Falls, Ontario, Rev. G. Cameron Quigley, minister, was reopened and reconsecrated recently after changes. The roof was secured, entry enlarged, two-thirds of the main walls re-plastered, new seats installed, centre steps to platform erected, carpets laid on aisles and platform, the interior redecorated, a new heating system installed.

The Woman's Association bought new pews and carpets. The men and women gave much valuable time on committees and other projects.

Gifts presented for the reopening service included a baptismal font from Young People's Union, guest book from the Married Couples' Club, a Union Jack from the oldest family, a literature table and a Hoover carpet cleaner.

The Henderson family of Morrison St. Church, Niagara Falls, Ontario, Rev. G. Cameron Quigley, minister, were honoured by the congregation recently with an address and an engraved sterling silver tray as an expression of gratitude for the service the family has rendered. The presentation was made to the Misses Sadie and Maud Henderson and Margaret Reid, daughters of Mr. and Mrs. Martin Henderson.

Few people now remember the day when Martin Henderson, his wife Isabella, and their children began to serve the Church from their home across the way. Everything from attic to cellar was at the disposal of the Church.

But the particular phase of service for which the family is best known was the preparation of the Communion Table. For sixty-five years the family has been in charge. Begun by Martin Henderson and his wife, it was carried on until June, 1953, by their daughters, Sadie, Maud and Margaret. This record of service in Morrison St. Church has been recorded in the permanent records. No family could have done more.

New Books

For the Minister and Other Leaders

WAR, COMMUNISM AND WORLD RELIGIONS

By Charles S. Braden, Northwestern University, Evanston, Illinois. Dr. Braden here discusses war, and: the religions of Japan, China, Southeastern Asia, India, the Islamic world; Judaism, and Christianity. An important book. 282 pages, cloth, $3.50.

NEW SERMON ILLUSTRATIONS

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A THEOLOGY OF THE LIVING CHURCH

By L. Harold DeWolf, Boston University. The first theologian in a long time who has dared to write a comprehensive Systematic Theology in one volume. The result is a great success and will prove extremely useful." — John C. Bennett. 383 pages, cloth, $5.00.

THE GOSPEL OF THE SPIRIT

By Ernest C. Colwell and Eric L. Titus. "A fresh, vital study of the Fourth Gospel . . . will, I think, be immensely valuable to students throughout the English-speaking world." — Frederick C. Grant, Union Theological Seminary. 190 pages, cloth, $2.50.

SERMONS PREACHED AT HARVARD

By Willard L. Sperry, Dean of the Divinity School, Harvard University. Twenty-two sermons delivered at Sunday services at the Memorial Church, "the college chapel," at Harvard. They are by a leader who knows how to reach college students. 188 pages, quarter cloth, $2.50.

MOMENTS OF WORSHIP

By Mary Beth Fulton. Devotional programmes which have been used effectively in Assemblies, etc. Miss Fulton is an accomplished musician. She has been sent to mission fields and to England to teach music, and Bible dramatization. 130 pages, cloth, $2.00.

PRAYERS FOR ALL OCCASIONS

By Stuart R. Oglesby, Century Presbyterian Church, Atlanta, Georgia. Short, helpful, encouraging prayers for everyday use and for special needs, suitable for both private and group devotions. 187 pages, cloth, $1.25.

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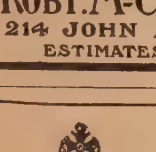
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MINISTERS

(*Continued from page* 11)

Tennyson comes to the same conclusion in **In Memoriam**:

"A warmth within the breast would melt
The freezing reason's colder part
And like a man in wrath the heart
Stood up and answered I have felt."

When George John Romanes, the great philosopher and scientist, investigated this matter, he made this outstanding statement in his book, **Thoughts On Religion**, "For reason is not the only attribute of man, nor is it the only faculty which he habitually employs for the ascertainment of truth. Moral and spiritual faculties are of no less importance in their respective spheres even of everyday life. Faith, trust, taste, etc., are as needful in ascertaining truth as to character, beauty, etc., as is reason."

The writer thinks that when Romanes wrote these words he must have had in mind the words of Jesus Christ when He announced the Programme of Christianity at Nazareth: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This passage proves that Jesus Christ was guided by the spiritual faculty, emotional love for His people, in outlining this programme.

Then at Pentecost the emotional effect of the spirit was that it removed inabilities of utterance, and gave Peter and those with him a seemingly more than natural power of speech. As a result of Peter's emotional appeal they were all pricked in their hearts and some three thousand were baptized and added to the Church.

The plea of this writer is that what happened at Pentecost in increasing the preaching ability of Peter and his followers can be the inheritance of all the future ministers we need, if only we have the wisdom to go about the selection of these ministers according to the new light which is being shed upon this problem.

("How To Obtain More Ministers" will be the subject of the next and final article in this series.)

CONVERSION

(*Continued from page* 8)

told the story of how his praying mother's influence had eventually impelled him to accept her Saviour and begin a new life.

We are remembering, too, the scores of boys and girls and young people between the ages of thirteen and twenty, who as the result of a Christian home environment and youth counselling in Church membership classes have committed their lives to Jesus and His way of life, never to turn back, but to surge forward with ever-increasing zeal and devotion, as servants of God and co-workers with Jesus Christ in the building of a divine Kingdom, the work of which became more romantic, thrilling and satisfying year by year.

Conversion takes the drabbest and the dreariest, and most meaningless life and makes it a thing of glowing colour. It takes the loneliest life and illuminates it with friendship. It gives purpose to the daily round, direction to the common task, and to all of these a place of importance in God's great scheme for a better world and an enriched humanity.

BLIND

(*Continued from page* 8)

In Church Courts

Mr. Munn has always taken a keen and active part in the affairs of the Church, attending its various meetings from Presbytery to General Council. He gave a series of lectures on the music of **The Hymnary** during a summer school at Naramata in British Columbia. He has a great number of friends among Canada's 20,000 blind citizens, whose lives as blind people concern him also. He is registered with The Canadian National Institute for the Blind. He is a member of the American Association of Workers for the Blind, and has attended several of their international conventions.

To keep abreast of the times, he finds the radio has become more and more essential. The news and the commentators, the symphony concerts, are all enjoyed, but so is the football and the hockey. But the storehouse of knowledge for the blind is braille. It is the cornerstone. This mountain of embossed dots grows year by year, and to this great source Mr. Munn turns constantly. Witness his seventy-four volume Bible, The Canadian National Institute for the Blind's braille library, the curent publications from the John Milton Society, the **Reader's Digest**—all these braille publications come under his sensitive fingers, and all contribute to the sum total of his knowledge.

Though he has travelled much in Canada and abroad, he now lives in Calgary with his wife and their two children, Angus and Cathy, in the house in which he was married.

Daniel James Munn, who in his early years was convinced that he was meant to serve the Christian Church, has proved himself right. Blindness holds no bitterness, for his work is dedicated to the Glory of God and to the universal service of mankind.

The Church at Pilot Mound, Man.

Renovated

Pilot Mound (Man.) Church
Rev. G. E. Waddell, minister, ar proud of the new look of th building achieved by voluntar labour and contributed funds. Th interior renovation was paid fo by the Woman's Association. Th Men's Club supplied the paint, an members did the work on th exterior. An up-to-date Kitche and Memorial Library were adde at a cost of $1,700 for material 400 books are in the Library placed there as memorials. It als contains a plaque in memory of former minister, Rev. J. L. Brown

Wilfrid Kerfoot, sexton for 1 years, now 72 years of age, gav over 300 man-hours of donate labour, as well as being the larges contributor in cash to the cause.

VIEWPOINT

(*Continued from page* 5)

Lilliputian describe what the essence of the Bible message is? "That people should have fun" have heard more than once. "Tha people are more important than anything" is a good Lilliputian phrase, as is "That we shouldn't fight," or even "That we should love one another," if it is seen from a narrow enough perspective. But my pet one is the description that boils down to "that things would be nicer if people were nicer."

It would be really much better if spiritual Lilliputians would use Swift's ideas and describe the Bible as a "prodigious Bundle of white thin Substances."

Polycarp.

Miss Dorothy Yates, daughter of Mrs. Anna Yates, Baddeck, N.S., and the late Rev. Frank Yates, is studying at the Sorbonne, Paris, where she was awarded a special French Government scholarship at the time of her graduation in Arts from Dalhousie last spring. Born in Moose Jaw, Sask., Dorothy received her early education in that Province, where her father served in the United Church ministry. Later, she attended Baddeck Academy, Mount Allison Conservatory and Dalhousie University.

THE CHURCH AND THE SHUT-INS

HANDICAP

(*Continued from page* 2)

monthly meetings over the past three years, bringing happiness and hope to many. Eighteen handicapped were present at this initial meeting.

A few days later, after the Press report, a representative of the St. John Ambulance Brigade called and offered the services of their men's brigade, and that of the Nursing Divisions of the Twin Cities. This splendid gesture made it possible for the Club to bring their first stretcher case to the November meeting at St. Paul's, Fort William. From this humble beginning the Club now has a membership of 115 and an average attendance of 85.

The Club is interdenominational, and the monthly entertainments are provided by groups from the Protestant and Catholic Churches. Service Clubs, Men's Clubs from the Churches, and friends have given invaluable help in transporting the Handicapped to the place of meeting. The St. John Ambulance Brigades and the Nursing Divisions have by their patience, tact and skill brought to these handicapped, friends, friendship, security, and a sense of worthwhileness.

The Fair Board has given us the magnificent auditorium free of charge for the third Monday in each month. Individuals have provided yachts for boat trips. The co-operation of groups and individuals has challenged all denominations.

PALSY

(*Continued from page* 3)

Kiwanis provides transportation, and the Alpha Gamma Delta Fraternity provide and serve the refreshments at the regular monthly meetings.

Not only do the members meet together and become friends; they have recreation and fun. One of their favourite forms of entertainment is the wheel-chair square dance; they also do ballroom dancing. A hayride and barbeque on a farm near Toronto a few years ago is an outing the members will never forget. Miss Jean Lauder, the inspiration and first President of the Cerebral Palsy Adult Association, says: "Perhaps our greatest accomplishment is one with which we have had little to do save the fact that our group was there giving impetus to a group of university fraternity women. These women have set up a centre where we receive therapy and craft training."

MUSIC

(*Continued from page* 14)

"The Birds." This also includes the song of the dove, or pigeon. The cuckoo, quail and nightingale find a place in Beethoven's pastoral symphony, and the opening of the fifth symphony is based on the song of the yellowhammer in a Viennese park. The French composer Saint-Saens has described several birds as well as animals in his well-known Carnival of the Animals.

When spring comes, you could easily make a note of the kind of birds that have pretty songs. Remember they sing because they are happy, and it would be a good idea if we were to sing, too. Whatever would people in the city think if we were to sing as we walked along the street?

I hope you have decided to enter our Music Makers' Contest, the details of which were given in the January column. Remember, the story is limited to 400 words on the subject "The Music I Like Best." The closing date is March 1st. Read the Jan. 1st **Observer** for further information; and if you are not a Music Maker, you are invited to join our Circle.

RAIN

(*Continued from page* 19)

struck down and the saint saved, but the calamity caught them both.

God loves us no more because we are good, no less because we are evil. His providence is a forgiving undergirding of all our splits and breaks, just and unjust, evil and good, on which He makes his sun to rise and the rain to fall. That is the certainty the Christian can seek. Paul found it. When he looked about him, bearing his thorn, when understanding ran out and pain ran high, with none to defend him, the apostle was able to say:

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Asbury and West Church Toronto, faced with the problem of diminishing church attendance for the evening services, used a novel advertising piece for promoting a special series of sermons on, "Questions People Ask."

A died-out question mark 8 inches long printed in red with the lettering coming through carrying the words, "Are You Looking for the Way of Life?" and having attached to it a folder showing a large question mark on the cover was hung on the door knobs of every home in the community. The old adage that it pays to advertise was borne out by the immediate interest shown in the evening services. Asbury and West United Church report an increase on eight successive Sundays since the series of eight topics on "Questions People Ask" were listed inside the folder.

Elizabeth Enters: The Story of a Queen

By Laurie Johnston. (Toronto: S. J. Reginald Saunders & Co., Limited.) $3.75.

Especially written for teen-aged girls, Queen Elizabeth II's life from babyhood to the time of her Coronation is presented by Laurie Johnston, an American reporter and feature writer for the **New York Times.** Mrs. Johnston also covered the Canadian tour of Princess Elizabeth.

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Miss Edith McKenzie

In the sudden death of Miss Edith McKenzie, on December 8th, 1953, in Wellesley Hospital, Toronto, the Church, and especially the Woman's Missionary Society, has suffered a great loss. For over nine years Miss McKenzie had been the Assistant Treasurer of this Society. During the years of service given in the Finance Department, she proved herself faithful in every detail of her work. Her service was given quietly, yet so efficiently. She was at all times alert that the Trust Funds placed in the Society's keeping be guarded with all possible care. She brought to this position the knowledge and experience gained as a staff member of the business and finance department of the Toronto General Hospital.

Miss McKenzie was born and educated in Toronto, and was a life-long member of College Street United Church.

She was a beloved friend of the W.M.S. missionaries, both in Canada and Overseas. She was not only interested in their financial well-being and that of the work for which they sent her reports, but through her correspondence and personal contacts when on furlough, she became familiar with details of their lives and work in a way that created lasting bonds of mutual friendship.

Her interests and concerns reached out to all departments of The United Church of Canada. Her quiet pleasant personality and remarkable business ability enlisted for her the respect and confidence not only of the members of the Woman's Missionary Society but the admiration of the officers of the various Boards of the Church.

Mrs. Morley Van Camp

Mrs. Morley Van Camp, whose maiden name was Gertrude Rose, and who departed this life on June 15th, 1953, was born at Winchester, Ontario, in 1871. As a girl she took an active interest in Methodist Church work and its life. In 1896 she married Morley Van Camp, and four years later they moved from Ontario to Edmonton and settled at Clover Bar. The Clover Bar Methodist Church was built the year after their arrival, and they both gave unstintingly of their service and funds to advance the interests of the Church and community. In the Sunday School and W.M.S. Mrs. Van Camp found an interesting field of service, and Mr. Van Camp gave much time and thought to the Church Boards. They moved from the farm into Edmonton in 1944. The family are all living, and eleven grandchildren survive. The eldest, Lola, now Mrs. J. M. Drysdale, and her family live in Edmonton. Wilmot and his family live on the home place at Clover Bar. Irene, Mrs. Stewart Smith, lives in Edmonton. Morley, the father, in poor health, lives at the parents' home, 9840—86 Avenue. Mrs. Van Camp was a life member of both the W.M.S. and The Bible Society.

"The souls of the righteous are in the hand of God." R. E. F.

Rev. Arthur E. Doan

Rev. Arthur E. Doan departed this life in the General Hospital at Chatham, Ont., on November 11th, 1953. He was born at Watford seventy years ago, and his whole ministry was spent in the London Conference. After passing through the local schools, he taught for a time at Thedford, and from there proceeded to Victoria College, from which he graduated in 1909, later winning his Master's and Bachelor of Divinity degrees. He was ordained at Chatham in 1910, and in the same year married Miss Mabel Alberta Sproule of Toronto. They were stationed successively at Malahide, Monkton, Hensall, Wheatley, Ridgetown, Clinton, (Ontario Street), Mitchell, Essex, Forest, and Merlin. During practically the whole of that time he served as chairman or secretary of presbytery, or chairman of important conference committees. He retired in 1949. They established their home in Ridgetown, and from there for four years he supplied the Indian Church at Moraviantown. On the Reserve, as on all his charges, he was greatly beloved.

Following the funeral service at Ridgetown, in which his pastor, Dr. R. W. Young, the chairman of presbytery, Rev. J. C. Eastcott, and the president of conference, Rev. C. D. Daniel, participated, on Nov. 22nd a Memorial Service was held at Moraviantown. Surviving are his wife and two daughters, Mrs. Margaret Ward Steed of Essex, and Mrs. Elizabeth Gibbs of Ridgetown; also two grandchildren. A good man has gone to his well earned rest and reward. J. H. A.

Rev. Alexander Cox, D.D.

The Manitoba Conference, and the pastoral charge of Carroll, Man., sustained a great loss in the sudden death of Dr. Alex Cox, on October 23rd, 1953.

Dr. Cox was born in Huron County, Ont., October 21, 1886. His public school education was received in Ontario, where he also farmed for several years. In his middle thirties he felt the call to the ministry. He resumed and completed his high school studies, matriculating in 1922. He won a scholarship in Greek in his third year at College, and high marks in all subjects, graduating with a Bachelor of Arts degree in 1926. Three years later he completed his theological course in Manitoba College and was ordained by the Manitoba Conference June 7, 1929, after which he was called to the pastoral charge of Sioux Lookout, Ontario, where he served for the next eleven years.

In 1933 he received (Cum Laude) the degree of Master of Arts from the University of Manitoba, and the following year the degree of Bachelor of Divinity was received from United College, Winnipeg.

In all the Courts of the Church the sound judgment and good counsel of Dr. Cox were held in high respect. His brethren expressed their confidence in him by electing him to positions of responsibility and leadership, in Presbytery, Conference, and General Council. For a number of years he was on the Senate of United College, and was also a member of the Board of Regents. He served as Secretary of Conference for three years and was elected to the office of President in 1946. He also represented the Conference on the executive of General Council. In 1947 due recognition of his service to the Church was made when United College conferred upon him the degree of Doctor of Divinity, Honoris Causa.

His entire ministry was carried on within the bounds of Manitoba Conference on the four pastoral charges of Sioux Lookout, Stonewall, Roland and Carroll.

He is survived by only one member of the family, a half-brother, Jack Mason of Emo, Ontario. Mrs. Cox predeceased him a year ago.

The United Church in Carroll was crowded with ministers and parishioners who attended the memorial service on October 26th, under the direction of Brandon Presbytery. The service was conducted by Rev. O. B. Strapp, assisted by Mr. Charlie Lawrence, the Chairman of Presbytery; Rev. V. H. Sangwine and Rev. C. S. Matchett, who gave the address. C. S. M.

Mrs. Emily Parsons Dick

There passed away in Toronto, Ontario, on November 22nd, 1953, after a short illness, a loyal member of our Church, in the person of Mrs. Emily Parsons Dick. The late Mrs. Dick, daughter of the late John and Mary Parsons, spent her early years in Caledon East, where she was an active member of the Methodist Church.

Upon marrying the late William Graham Dick, she engaged in the work of Cavan Presbyterian Church in Bolton. Later the family moved to Weston, and, after union Mrs. Dick became a member of Westminster United Church.

Shortly after her husband's death in 1934 Mrs. Dick went to live in Toronto and continued her Church work, with special interest in the W.M.S. at Trinity United Church. Recently she lived for three years in North Bay, but returned to the membership of Trinity United Church, Toronto, in September.

Left to mourn the passing of a loving and devoted mother are six children: Bertha of Toronto, John of Valois, Que., Mrs. A. C. Black (Jean) of Toronto, Wyatt of Arnprior, Graham of Sudbury, Howard of Toronto, and eleven grandchildren.

The funeral service was conducted by Dr. E. Crossley Hunter on November 24th. Interment was in Sanctuary Park Cemetery, Weston.

Rev. A. E. Cooke and Mrs. Cooke

On January 19th, 1953 the Rev. Albert Edward Cooke passed away at the home of his daughter, Mrs. Chas. McKenzie, at Harding, Manitoba. Although Mr. Cooke had been inactive because of ill health for a number of years, he represents the pioneer ministry of the west. For many years he served the Church faithfully and well. Older citizens will remember him with proud thankfulness.

Born in Dunstable, Bedfordshire, England, Mr. Cooke came to this country in 1906 with his wife, Elizabeth Louisa Cook. He had served the Church for some time in the old land as a local preacher. On his arrival in Canada he immediately began studies in Wesley College, Winnipeg, Man., in order to prepare himself for a wider ministry.

After his ordination, Mr. Cooke served first on the Elm Creek charge. Other fields of service were: Stockton, Rossburn, Oak River, MacDonald, Brookdale, Fort William, Harding, Woodnorth. His last charge was Rosthern in Saskatchewan.

On two occasions Mr. Cooke visited the land of his birth, and each time took pulpit supply there. The last visit was during the war, when his ministry brought comfort and strength to many in a time of confusion and trouble.

He leaves to mourn his passing, one daughter, Mrs. Chas. McKenzie of Harding, one son, Arthur of Toronto, two brothers, William John of Sudbury and Fredrick of Dunstable, England. There are also ten grandchildren and three great-grandchildren.

The service was conducted by Rev. G. A. Colpitts, assisted by Rev. E. Armistead.

• • • • •

Within the year of her husband's passing, Elizabeth Louisa Cooke also passed away at the home of her daughter at Harding, Manitoba, November 14th, 1953.

Born March 28th, 1870, she came to Canada in 1906 after her marriage to Albert Edward Cooke in 1896. Capably and unselfishly she followed her husband in his fields of service and quietly witnessed for her faith.

She leaves to mourn her passing, besides her son and daughter, two sisters, Miss Kate Cook and Mrs. A. Faulks, of Loughborough, Leicestershire, England.

Funeral service was conducted at Harding United Church by the minister, Rev. E. Armistead, assisted by Rev. G. A. Colpitts of Carberry. Interment was in Greenwood Cemetery.

Rev. William Morrison

Rev. William A. Morrison, a prominent minister of The United Church of Canada, passed away at his home in Dunbar, Ont., on September 15th, 1953, following a long illness.

Rev. W. A. Morrison was born eighty-six years ago at Gairlock Mt., Middle River, Nova Scotia, son of the late Alex Morrison and his wife, Jessie Martin. He received his early education in the schools of his native province. He attended Dalhousie University, Halifax, and also took part of his theological course at Pine Hill College in the same city. In 1900 he graduated from Auburn Seminary, N.Y., and was ordained at Dalhousie Mills to the ministry of the Presbyterian Church.

He served at Heckston, Kenyon, and Spencerville Presbyterian Churches, and following union with the United Church was minister at Manotick, Winchester Springs, Aultsville, Mansonville, and Fort Cologne. He retired from the active ministry in recent years and took up residence at Dunbar, where he continued to take a deep interest in the affairs of the Church. During his ministry he preached many services in Gaelic, which was highly appreciated.

His life of Christian service won the admiration and sincere appreciation from those whom it was his privilege to serve. A life of endeavour gains for him the reward of "Well done, good and faithful servant, enter thou into the joy of Thy Lord."

Rev. R. S. E. Large

On November 17th, 1953, the Rev. R. S. E. Large passed away at his home in Islington, Ontario. Member of a widely known family, he was born at Trowbridge, Ontario. His father, John, was a Christian layman. His sister, Eva, was a deaconess. His brother, T. Alfred, lost his life when a missionary in Japan. He graduated in Arts at Victoria University in 1893, and in Theology in 1899, and was ordained in the Toronto Conference in 1897. In 1912 he was married to Miss Rena Smith, daughter of Rev. J. V. Smith, D.D., well-known Methodist minister. After being assistant in Metropolitan Church, Toronto, he became first ordained minister at Danforth Avenue Church. Then followed faithful ministry in several Churches in Hamilton Conference, concluding with outstanding service in Fergus Methodist and United Churches. Here he consummated local union and presided over the erection of a modern church-school building. Then his health broke, and he retired to Islington to be for 23 years a tower of strength there. Among his cherished possessions were an illuminated farewell address by the Fergus Church, a message of warm friendship from the latest annual meeting of that congregation, and one from the Session of Islington on his retirement as elder.

His ministry was marked by intellectual strength and culture, by steady judgment, depth of conviction, fidelity in faith and friendship. Along with his cultured wife and sister-in-law, Miss Edna Smith, they made their home a centre of things wholesome and helpful.

The esteem of neighbours, Church-mates, college friends and brother ministers adorned the funeral service in Toronto, on Saturday, November 21st. This was conducted by his ministers, Rev. S. B. East, and Dr. J. J. Coulter, who gave the address. Assisting were Rev. W. B. Smith and Dr. C. W. DeMille. Interment was in Mount Pleasant, Toronto. J. J. C.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. BIRTH, MARRIAGE and IN MEMORIAM notices, four cents a word. Minimum $1.00. PULPIT VACANCY—first insertion, no charge. Subsequent insertions, six cents a word, minimum $1.00.

Mrs. Hilliard F. Harmer

There passed away on the evening of the 30th August, 1953, after an illness of several years' duration, Mrs. Bertha Smith Harmer, wife of Hilliard Frank Harmer of Meyronne, Saskatchewan, in her 79th year.

Mrs. Harmer was born in Forest, Ontario, and from a very early age gave evidence of the possession of an altogether delightful and sympathetic voice, and a passionate love of music. Environment and study, and a strong sense of obligation, prompted her to use her voice gladly and freely on all occasions, and she sang herself into the hearts of people everywhere, with whom the memory of her voice still lingers. Married in Winnipeg, Manitoba, in 1902, she spent the first twelve years of her married life in Qu'Appelle, Saskatchewan, where her only son, Daniel Jevon, was born. For the last forty years she lived with her husband on their farm at Meyronne, Saskatchewan, amid the trees and flowers she loved so well, until their retirement in 1948.

Funeral services were held in Knox United Church, Meyronne, Sask., and interment in the family plot in Beechwood, Forest, Ont., where she lies amid beauty and restful quiet.

"She has gone away at her Master's command,
And has wandered into an unknown land,
And left us dreaming, how very fair
It needs must be, since she lingers there."

Rev. Arthur J. McKaye

After three weeks' illness, on November 3rd, 1953, Rev. Arthur J. McKaye, minister of Byron, Ont., United Church, died at the age of forty-nine years.

He was the son of Rev. and Mrs. Thomas McKaye of Boston, Mass., and was born February 5th, 1904, at Walford, Ontario. After the death of his father, the family resided in Toronto, where he received his elementary and High School education at Riverdale Collegiate. In 1926 he married Ellen Baskerville of Orillia. In his earlier years he was engaged in business in Toronto, but in 1930 he felt a call to full-time service in the Church and was accepted as a candidate for the ministry. During his probationary and student days he served on mission fields at Sheguindah, Warminster and Proton Station, and pursued his studies at Little Current High School, where he got his matriculation, and at Victoria University and Emmanuel College, from which he graduated in 1938. After his ordination, he served in the charges of South Bay Mouth, Iron Bridge, Goderich, Straffordville, Port Stanley and Byron.

His passing is a distinct loss to the Church. The warmth of his friendliness will long be remembered. In the work of the ministry he had a zeal and vision for the Church which was truly prophetic. He left to the congregation in Byron a torch and a challenge to carry to completion the project he had at heart of a new Church building, the groundwork of which is securely laid.

He is survived by his wife, five children, Alan of Toronto, Colleen, Shirley, Stuart and Malcolm at home, his aged mother, of Toronto, one sister and two brothers. The funeral service was held in Byron United Church on Nov. 6th. Rev. Angus Taylor of Richards Memorial Church had charge of the service, assisted by Rev. C. D. Daniels, President of Conference, and Rev. Stanley Moote, Chairman of Middlesex Presbytery. Rev. G. W. Oliver gave the address. The burial took place in Woodland Cemetery, London, Ont. G. W. O.

Mrs. Anne Jane McCutcheon

On August 1st, 1953, Mrs. Anne Jane McCutcheon, widow of the late William J. McCutcheon, passed away at the home of her daughter, Mrs. Herbert O'Reilly, R.R. No. 1, Vineland, Ont., in her 88th year.

Mrs. McCutcheon, the former Anne Jane Elder, was the daughter of the late John and Sarah Elder. She received her education at Owen Sound Collegiate Institute, and Toronto Model and Normal School. Prior to her marriage she taught in several schools in Grey County, where her ability, energy, integrity, and firmness of purpose, always left their imprints on her pupils.

A devoted member of the United Church, and the last surviving charter member of the Woodford W.M.S., which was organized in 1896, Mrs. McCutcheon had served that society faithfully as its first secretary for 33 years. In 1925 a W.M.S. life membership was presented to her by that auxiliary. The missionary work of the United Church was very dear to her heart.

For the last 23 years Mrs. McCutcheon had resided with her daughter, and although confined to her room for the last few years, her cheerfulness and uncomplaining spirit were a source of inspiration to all who knew her.

Left to mourn her passing, besides her daughter, are a son, John of Woodford; five grandchildren, and two brothers, James and John Elder of Chesley. Her husband and one son, Russell, predeceased her 26 years ago.

The funeral services were conducted on August 3rd from the Tallman Funeral Chapel, Campden, by Rev. E. B. Morden and Rev. Harold Watts. The cortege then proceeded to Owen Sound, where further services were conducted by Rev. H. G. Ball and Rev. Hugh McTaggart. Interment was in Annan Cemetery.

Rev. Charles Henry Elliott

Rev. Charles Henry Elliott died at the home of his daughter, 501 Durie Street, Toronto, November 10th, 1953.

Born February 3rd, 1863, near Port Perry, Ont., the son of William and Grace Elliott, he studied for the ministry of the Methodist Church. Most of his active work was carried on in the Muskoka-Parry Sound district. Because of a throat ailment he was superannuated in 1925. When it improved, he did local preaching for four years until his throat again caused him to retire. He preached during the summer months for the past ten summers at Caesarea, Ont. For the past ten years Mr. Elliott was a representative of THE UNITED CHURCH OBSERVER.

He married Julia Ann Bradley on July 4, 1888. They celebrated their 65th wedding anniversary on July 4, 1953, when 150 friends and relatives called to see them.

A son, Howard Leslie, was killed in action in 1918, and a daughter, Beulah Blanche, died in 1936; also five brothers and two sisters.

Mrs. Elliott survives her husband; also a daughter, Mrs. Elsie Campbell, Toronto; two grandchildren, Elmer Leslie Elliott of Oshawa, June Ann McRobert, Toronto; and three great-grandchildren, Joan, Carolyn and Glenn Elliott of Oshawa.

The funeral was held at High Park United Church, Toronto. Rev. Clayton H. Searle conducted the service, assisted by Dr. E. Crossley Hunter, President of the Conference, and Rev. A. J. Eagle, Chairman of West Presbytery.

Herbert James Elliott

A life-long member and worker in the Methodist, and later United, Church, passed away at his home, 152 Evelyn Avenue, Toronto, Ontario, on August 12th, 1953. Although 84 years of age, Mr. Elliott was fully active at his business, The Elliott Hardware, until five days before the end.

Born in Ulverton, Quebec, he graduated from St. Francis Business College. He married Matilda Arnold at Dundee, Que., and ran a general store in South Durham, Que., for 26 years, taking his two sons into the business. He then moved to Toronto, and with his sons established in 1930 The Elliott Hardware.

Mr. Elliott was a man of unceasing industry, of unfailing honesty of word and deed, a man of prayer. He was an ardent temperance worker. Keenly interested in public affairs, he insisted on going out to vote two days before he died. He joined the Vegetarian Society, although not strictly vegetarian, and by carefully choosing his diet, for the main part of fruits and vegetables, fresh when possible, he built up his health to such an extent that everyone remarked at his abounding energy. His hobby was organic gardening.

Mr. Elliott is survived by his sons, Harold and Edward, his daughters, Mabel and Alice (Mrs. Arthur Ash), two grandchildren, Norma and John Elliott; a sister, Victoria (Mrs. [Rev.] W. T. Smith) of Montreal; and a brother, John, of St. Johnsbury, Vt. Three brothers predeceased him, Benjamin of Beebe, Que., Rev. (Dr.) Edward of Boston, Mass., and Dr. Albert of San Diego, California.

Funeral services were conducted by Rev. Clayton Searle of High Park United Church, assisted by Rev. J. R. Graham. He was laid to rest beside his wife, who predeceased him two years ago, in Park Lawn Cemetery. Beautiful tributes were received from both French and English friends.

Mrs. Wesley Elliott

On September 23rd, 1953, in Port Perry, Ontario, Community Hospital, Mrs. Wesley Elliott, widow of Rev. Wesley Elliott, passed away.

Born in Greenwood, Pickering Township, August 18th, 1867, daughter of Thos. and Rachel Adamson, she became the wife of Rev. Wesley Elliott on July 9th, 1895, and served with him at Seagrave, Centreton, Baltimore, Woodville, Hastings, Oakwood, Wellington, Brighton, Port Perry, Belleville (during which pastorate he was President of the Bay of Quinte Conference) and Campbellford. In 1927 Mr. Elliott retired and they made their home in Port Perry, until his death in 1937. Since then Mrs. Elliott lived with her daughter, Mrs. J. E. Jackson, in Port Perry. She is also survived by a son, Dr. E. V. Elliott, Galt, and one sister, Mrs. M. B. Egan, Parry Sound.

In failing health for several years, Mrs. Elliott continued to keep her keen interest in the work of the Church and the Woman's Missionary Society in particular, of which she had made herself a life member on her twenty-fifth wedding anniversary.

The funeral service was conducted by Rev. R. H. Wylie, and interment in Pine Grove Cemetery, Prince Albert, Ontario.

The Port Perry Star.

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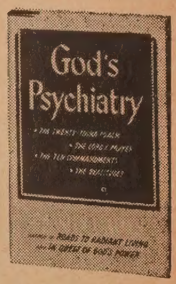

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Mrs. Edith Mary Wilson

Edith Mary Wilson, widow of the Rev. Alfred Wilson, passed peacefully away in South Burnaby, B.C., Monday, November 9th, 1953, at the age of 70. She passed the bounds of her earthly habitation to rejoin a mighty cloud of witnesses who preceded her, and who in their time received grace through her ministry of genuine kindness mothering the flocks of God among whom her husband Alfred was a gentle shepherd. Alfred had graduated from St. Andrew's in Saskatoon and after a brief ministry on the prairies brought his young family to Knox Presbyterian Congregation in Trail and there began their worthwhile work for the Master in British Columbia. Pastorates were held in Trail, Prince Rupert, Vancouver, Burnaby and Nanaimo, in which centre Mr. Wilson passed away, suddenly, during the delivery of a sermon; and Mrs. Wilson has carried on since 1949 until now. Surviving are three sons, Leslie, of Kelowna, B.C.; Ronald, of Port Alice, B.C.; Jack, of Ponoka, Alberta; and one daughter, Christine (Mrs. Dr. John Parks) of South Burnaby. Funeral services were conducted in Burnaby by Rev. W. J. Selder and Rev. Edward Horton on Thursday, Nov. 12th, at 2 p.m., with interment at Ocean View Cemetery. W. J. S.

Mrs. Emma Lowry

Mrs. Emma Lowry, widow of Rev. J. W. S. Lowry, a former well-known Presbyterian minister, passed away in an Ottawa hospital on Friday, November 13th, 1953, in her 93rd year.

Surviving are two sons, Frank P., of Toronto, and William R. of Washington, D.C., and a daughter (Mary) Mrs. Wm. Smellie, of Ottawa.

The funeral service was held in Ottawa, and was conducted by the Rev. Norman Coll, D.D., of Parkdale United Church.

Mrs. John Puttenham

Ann Jane Hilts, widow of the late Rev. John Puttenham, died in a Montreal hospital on July 10th, 1953, in her 81st year. Mrs. Puttenham spent her early years on the parental farm in Sullivan township, Grey county, near the hamlet of Keady. In 1895 she married the Rev. John Puttenham, then a Baptist minister. In the ensuing years they served together a number of Baptist Churches in Eastern and Western Ontario. They lived at various times at Westport, Delta, Athens, Kemptville, Stayner, Decewesville, Vanessa, Teeterville—and going from there to New York State, to Shelby. In 1911 they came to serve the Methodist Church at Eganville, Ont., just before the village was swept by fire which destroyed both Church and parsonage. Four difficult but happy years were spent there encouraging the people and rebuilding the Church. Other charges then served were Finch, Escott, Elginburg and Perth Road. After retirement and following the death of her husband in 1930, she made her home with her children.

She leaves to mourn her loss, three sons and one daughter, Stephen of Lansdowne, Ont., Walter of Hamilton, Ontario, Rev. George, Trenton, Ont., and Ann (Mrs. H. P. Battin) of Montreal.

The funeral service was conducted in Toronto by the Rev. H. S. Cooke, a former pastor and friend. Interment was in Prospect Cemetery, where her husband was buried.

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

From the Maritimes there came a letter in clear, bold handwriting: "Please discontinue my **Observer.** Have taken it a good many years now. In March I will be one hundred years old, so my eyes and age tell me to stop the paper. Your paper is good. I enjoyed it."

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Little Britain, Ont.
Griswold, Oak Lake, Man., Charge
Little Moose Lake, Brushwood, Sask., Charge
Robertson United Church, Edmonton, Alta.
Douglas Church, Burnaby, B.C.
Carroll, Man.
Marwayne, Alta.
Haliburton, Ont.
Wesley Church, Colgate-Woodwater, Sask., Charge
Trinity Church, Nelson, B.C.
Iroquois, Ont.
Asquith, Sask.
St. Luke's Church, Montreal
Tyvan, Sask.
Forest Church, Lumsden, Sask., Charge
Board of Overseas Missions, Toronto
Lyleton, Man.
Mooreline Church, Burns, Ont., Charge
Maple Lake Church, Minden, Ont., Charge
Simcoe Street Church, Oshawa, Ont.
St. John's Church, Woodford, Ont., Charge
Wadena, Sask.
Goodwater Church, Colgate-Goodwater, Sask., Charge
Memorial-Salem Church, Medicine Hat, Alta.
Wesley Church, Lakehurst, Lakefield, Ont., Charge
Mansonville, Que.
Benvoulin, Rutland-Oyama, B.C., Charge
Lamlash Church, Elmwood, Ont., Charge
Glenside Church, Outlook-Broderick, Sask., Charge

KOREA

(*Continued from page* 1)

"Certainly it was difficult," Dr. Scott stated. "Particularly because of the lack of teachers. Here again we came to their assistance. The refugees provided their own primary schools and we helped with the high school groups. As the situation cleared, teachers came from the North and that helped out. Many did so at great sacrifice."

"Is there much difference between the people in the North and in the South?" I questioned.

"South Korea," said this man who has spent all his life in North Korea, "was less progressive than the North. There was not the same desire for education as in North Korea. But since the North Koreans have been driven South it has stimulated the South Koreans and now 50 per cent. of the children in the schools are South Koreans.

"There must have been a great deal of illness, I would judge, in the situation you faced in South Korea?"

"Koje was so crowded that there was a great deal of illness, but UNCAC (United Nations Civil Assistance Command) persuaded the Severance hospital to open one on Koje Island. This they did, and Miss Ada Sandell, one of our nurses, opened a nursing school. Last spring, however, when the trek up north began again, Severance moved back to Seoul and Miss Sandell is carrying on her nursing school there."

"Did that leave Koje without any hospital?" I asked.

"Fortunately, no. The missionaries stepped in and offered to carry on a small hospital as an emergency project. County officials welcomed the offer and gave us the use of two buildings. The W.M.S. and Overseas Mission Boards gave us a grant to put the buildings into shape, and now we are carrying on under Dr. Ian Robb with two Korean doctors and a staff of nurses."

"Now that you have told me something about the Church, education and medical work, what would you say is the greatest thing that we in the West can do for Korea?"

Without any hesitancy Dr. Scott said, "We have a very active Christian constituency in Korea. They have come through a deep spiritual experience, and one of the finest contributions we can make is to deepen this experience and direct it into constructive channels; to keep the Church in constant contact with world Christian Church, to let them know we are interested in them. Korea needs everything. Missionaries of all kinds, professions and vocations, and all the material aid that we can possibly provide."

ARCHIVIST

(*Continued from page* 1)

requested Kingston Presbytery to grant Mr. Boyle leave of absence to assume his dual appointment.

Mr. Boyle also assumed the position of Editor of **The Bulletin,** the official publication of the Archives Committee, upon the retirement of Mr. E. C. Kyte on January 1st, 1954.

The Central Archives are newly located at Victoria University, where the basement of the new Students' Union is equipped as a modern and attractive archives and research centre. All correspondence should be addressed to the Rev. George A. Boyle, United Church Archives, Victoria University, Toronto, Ontario.

Merrickville (Ontario) Church, Rev. W. H. LeGrow, minister. A pulpit lamp and Bible were dedicated by the minister at a recent public service. They were given in memory of Mr. and Mrs. Jacob Suffron. J. R. M.

Hillhurst Church, Calgary, Alta., Rev. A. Finnis Marsh, D.D., minister, shared a recent Sunday morning service with three retired ministers: Rev. R. M. Jost, Rev. H. D. Marr and Rev. A. T. Bell. The first two ministers are graduates of Mount Allison University, Mr. Jost being ordained in 1894 and Mr. Marr in 1896. Mr. Bell was ordained in 1905.

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ST. JAMES' CHURCH, Simcoe, requires an Assistant to the minister beginning July 1, 1954—preferably an active ordained man, but would consider a retired or semi-retired ordained man. Information should be forwarded to Orlin E. Honsberger, Simcoe, Ont.

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Publishing House Notes

Bargain Lists

This is the time of year when we offer a number of books at bargain prices in order to reduce our inventory before the end of our fiscal year. Lists of religious books have gone out to all ministers, and other lists of general books to a variety of our customers. Also, our Retail Bookstore will have bargain tables during this month. All **Observer** readers are invited to take advantage of these offerings. Books are frequently not less valuable because they have to be offered at bargain prices.

The Book Steward.

Port Kells (B.C.) Pastoral Charge, Rev. A. J. Griffin, minister, was honoured in November when one of its young men was received as a candidate for the ministry by Westminster Presbytery. Mr. Earle Toppings, formerly an announcer at the CKNW radio station in New Westminster, B.C., accompanied by his minister, Rev. Art Griffin, was received by Rev. S. Edgcumbe, Chairman of Presbytery, and Rev. W. A. Guy, acting for the Education and Students' Committee.

Elder Fifty Years

Mr. John W. Reid, senior elder of Riverside Church, Elmsvale, was honoured by the Session and their wives of the Middle Musquodoboit (N.S.) Charge, on the occasion of the 50th anniversary of his eldership, at the home of Mr. and Mrs. J. Harold Bentley.

Mr. Reid was ordained as an elder in the Presbyterian Church on Dec. 27th, 1903. During the evening, Rev. L. P. Archibald read an address of appreciation signed by the minister, and J. H. Bentley, Clerk of Session. A Bible suitably inscribed was presented to Mr. Reid on behalf of the Session by his grandson, Seymour Stewart, a junior member. Mr. Reid has two grandsons in the ministry, and one a theological student.

Pulpit Vacancies

The Melita, Napinka pastoral charge, Rock Lake Presbytery, requires minister, the former minister having been called to the Chaplaincy service. For further information write the Recording Secretary, D. J. McKinnon, Melita, Manitoba.

Chelsea Pastoral Charge, Ottawa Presbytery, now vacant. Three congregations. Interested ministers please contact Frank Hudson, Recording Secretary, Chelsea, Que.

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

Welland pastoral charge, Niagara Presbytery, vacant July 1, 1954, owing to the retirement of Dr. F. R. Hendershot. Interested ministers contact Mr. N. R. Wightman, 39 Oakland Avenue, Welland, Ont.

Grafton Charge is vacant. Interested ministers please apply to Douglas C. Johnston, Box 564, Grafton, Ontario.

The Holstein four-point charge in the Guelph Presbytery will require a minister July 1, 1954. Those interested kindly write to Recording Steward, Hubert McDougall, Mount Forest, R.R. 3, Ont.

Sangster Memorial, Quebec - Sherbrooke Presbytery, vacant September 1, 1954. Interested ministers please write Mr. A. H. Noble, P.O. Box 954, Lennoxville, Quebec.

Annual Meetings

How to Prepare a Report

The following is suggested as a simplified form in which Annual Meeting information may be sent in for publication. Our space is limited, and if material is prepared in some such way, much time will be saved in the preparation for the press.

Name of Church .....

Name of Minister.....

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Net gain or loss
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For M. and M.
Highlights of the year.

Applications are invited to fill vacancy in Moose Jaw-Mount Pleasant Charge. Interested ministers apply to Lester Chapman, 1053 Clifton Ave., Moose Jaw, Sask.

Arkona, Lambton Presbytery, three-point charge, vacant July 1st. Pastor retiring. Ministers interested contact J. L. Brown, Arkona, Ontario.

Hickson-Hebron Pastoral Charge, Oxford Presbytery, will be vacant July 1st. Interested ministers please contact J. C. King, Recording Secretary, R.R. 6, Woodstock, Ontario.

La Fleche pastoral charge, Assiniboia Presbytery, requires minister, the present minister having been called to the chaplaincy service on June 1st. For further information write Secretary of Pulpit Supply Committee, Mr. Iver H. Johnson, Melaval, Sask.

Photograph Wanted

To aid in compiling a booklet commemorating Centenary - St. Andrew's United Church Westminster, would like to secure a copy of a photo of Rev. Donald McDonald of the Church of Scotland in Canada, who was their minister from 1873 to 1876, subsequently accepting a call to Napier. Kindly communicate with Mrs. Dan McLachlan, Glanworth, Ontario.

Death

KEENAN—Suddenly at the home of his daughter, 53 East Ave. S., Hamilton, Ont., on Monday, Dec. 28, 1953, Edward John Keenan, 265 London Street S., Hamilton, dearly beloved husband of Margaret Grace Edwards, and dear father of Donald Edwards Keenan, St. Catharines, Ont., and Margaret Keenan, Hamilton.

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J. A. DAVIDSON

Joad: Dr. C. E. M. Joad, "the agile, mellifluous, and quodlibetarian Joad," as Sir Max Beerbohm called him, died in London during 1953, at the age of 61. England has lost one of her great "characters."

With the decline (and death) of Bernard Shaw, Joad became England's leading self-appointed miscellaneous consultant. There was no subject on which he was not prepared to devise a statement or pronounce a dogma, and no issue which he was not willing to clarify or befuddle, according to his mood at the time. He wrote much and he wrote well, if not always wisely. One journalist refers to his "perky and stimulating garrulity," and that quality, backed by wide reading, a sharp and active mind, and an unusual personality, gave him his peculiar popularity.

Joad was a paradox. He was a man of conflicting aims and ideals, like Wells's Mr. Polly, a civil war in himself. No one can say that he was ridden by the hobgoblin of consistency. In his writings he pointed a sharp finger of scorn at most of the popular values of his times, and at the same time he gave some prestige to the things he condemned. For example, in several places he condemned the aims and methods of modern advertising, yet during the war he appeared in a short film in which he chatted knowingly to a young man on the good life and pointed out to the young man that a feature of that life was the drinking of a certain brand of tea! (I was somewhat bewildered when I saw that film in England in 1942, shortly after I had read **The Testament of Joad**.) Joad, the moral philosopher, wrote a **Guide to the Philosophy of Morals and Politics**, a minor classic of its kind. But it was the same Joad who in 1948 was fined 25 shillings, with costs of 25 guineas, for travelling on a railway without having purchased a ticket and trying to deceive a railway official when questioned. He was a genuine eccentric, although one cannot avoid the suspicion that perhaps he worked over-hard at his eccentricities.

Joad's religious philosophy, if his thoughts on religion warrant such a designation, is shown in its development primarily in three books. The first one, **The Present and Future of Religion**, was published in 1930. Joad's position was, briefly, this: religion at present is a dreadful mess, and it has no future. Its whole tone is shown in this brief extract: ". . . the great religions of the world . . . witness, not to the attributes of God, but to the inventive faculty of man. God is not a real being; He is the image of man, projected, enlarged, upon the empty canvas of the universe." Those were the days of his strident agnosticism, when he was satisfied that religion was a crude hoax, and that as institution and organization it was on its last legs. Like his book on the U.S.A., this one was written without the author actually having been there.

Then, in 1942, he fluttered the Rationalist dovecotes with his **God and Evil**. The keynotes there were "wistful agnosticism" and "the obtrusiveness of evil," and the reader could see that agnosticism was beginning to crumble on the hard fact of Evil.

Finally, in 1952, in his **The Recovery of Belief**, Joad declared himself a Christian. (It is of some interest, perhaps, that it was T. S. Eliot, as editor of Faber and Faber, who brought out these last two books.) Some time ago in this column I commented on it. In it Joad describes his pilgrimage from agnosticism to Christian faith. I regret greatly that he did not live to write a sequel to it. And here I can do no better than quote **The Manchester Guardian** of the day following his death: "Given another ten or twenty years, Joad might have consolidated his beliefs, clarified the doubts and reservations which punctuated his new faith, and reached a profundity of spiritual experience denied to the neophyte."

I feel that somehow these three books taken together form a significant pattern and are of some importance. I commend them to some eager student searching for a subject for a B.D. or Master's thesis. A careful study of Joad's religious thinking and its development should prove most revealing. Probably the study should be made against the background of his whole life and work. And, furthermore, Joad, like his masters, Butler and Shaw, wrote with outstanding clarity, colour, and force—a study of his prose style will do the student of theology nothing but good, especially in a day when in the theological field mere obscurity is often mistaken for profundity, and haziness for piety.

Photo by Editor

Mrs. Marguerite Brown, authoress of a new book for parents, "*It Takes Time to Grow*," was fêted in the Board Room of the Wesley Buildings by representatives of the W.M.S. and the Board of Christian Education, who had co-operated in its production. She is shown, right, with Miss Florence McNair, Chairman of the Literature Committee of the W.M.S., left, and Rev. E. S. Lautenslager, Chairman of the Family Life Committee of the Board of Christian Education.

"Too Late the Phalarope"

By Alan Paton. (Toronto: S. J. Reginald Saunders & Co., Ltd.) $3.50.

In this book with the rather strange title, Alan Paton, author of **"Cry, the Beloved Country,"** returns to the South Africa with which he is so familiar, and tells a poignant story of the conflict in a man's soul, which is intensified by the strong race prejudice and racial laws existing in that country. It is the tale of a young Lieutenant of Police, Peter van Vlaanderen, who had been brought up in the strictest school of Old Testament piety by his Afrikaner father, who hated all peoples who were not Dutch, and who simply could not conceive how a man his race could have any dealin beyond those of master and s vant with the black people whom he and his family were s rounded, and whom he regard as sub-human. But, even in sp of the atmosphere in which he been reared, and perhaps as reaction against it, young Vlaanderen, although happ married, being a man of stro passions, sins, and sins repeated with a young woman, Stephan of mixed black and white pare age, thus, not only contraveni the Immorality Act of his peop but doing violence to his own b nature, and transgressing the la of God. Finally, his lapses discovered by an enemy, who not slow to use his advantage bring the Lieutenant to ruin, a with him to hurl to destructi his whole family.

It is a powerfully told story the conflict in a man's soul. M of the narration is supposed to by the aunt of the guilty m who, in language reminiscent the Scriptures, traces his dow fall from step to step. Her nar tive is interrupted by what alm appear like scraps from a dia written by van Vlaanderen hi self, in which he lays bare his o soul as she could not possibly

The book produces an impr sion of strong, elemental confli of conditions where, added to t eternal struggle which rages i man's own soul, there are ot man-made conflicts of a rac character, which augment a intensify the bitterness of t natural human struggle, and oft make a man more vulnerable f to face with his own passions.

There are some rather irritati things in the book. No marks quotation appear in it. The con quence is that one has frequen to stop and ask himself whet what he is reading is direct indirect speech. In the same w passages in direct speech, unl they begin a sentence, do not co mence with a capital letter. this, added to the somewhat o world character of the narrati does not make for clarity. A then there is the title. What d it mean? We are told that " Phalarope is a small migra wading bird, occasionally stray from the coasts to inland water and that the Ruiterjie, anot small wading bird, is frequen confused with it, but what that to do with our story? We left wondering. A. A. S.

"Whom God Hath Joined"

By David R. Mace. (Toronto: T Ryerson Press.) $1.85.

This book is published by T Westminster Press (Presbyter Church, U.S.A.) as one of a series pastoral guides. The author is English clergyman who was larg instrumental in founding the Natio Marriage Guidance Council in E land. The volume consists of a ser of small chapters on 28 differ aspects of Christian marriage. It designed to be read a chapter e day for a month. Each chapter c cludes with a prayer.

The book presents a distinc Christian viewpoint and is broad a practical in its scope. It would m a suitable little gift for a cou about to be married.